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Denies Israel Is Hostile To Church

An Israeli spokesman, Lieut. Col. Moshe Pearlman, categorically denied at Tel Aviv charges made in Rome that the Government had been carrying out a policy hostile to Roman Catholic interests. He asserted that no restrictions other than those necessary during wartime had been imposed on the clergy or other members of religious orders.

The charge was made by Father Alberto Gori, Custodian of the Holy Land, who alleged that the Israeli Government had even interfered with freedom of movement.

Colonel Pearlman also denied reports that the Vatican had asked the Government to accept into Israel an undisclosed number of Christian Arabs. No such request has been received and if it were it could not be honored now because the entire refugee problem is being considered at Lausanne, Colonel Pearlman pointed out.

Concerning Israel's attitude toward Roman Catholics and the rest of the Christian world, Colonel Pearlman said that every effort had been made to protect their interests and that the holy places taken over by the army were being returned as rapidly as possible.

Answering the charge that movement had been restricted, Colonel Pearlman said:

"Naturally, we could not permit freedom of movement to places like Notre Dame or other frontline institutions that had been requisitioned in part by the army, but otherwise there were no more restrictions on the clergy than on anyone else."

The Government, he said, would be willing to have supervision of [illegible] but much more [illegible] administration, or any other political control.

A young United States citizen who was an Israeli officer at the time Nazareth was captured told this correspondent that he had high level orders to "shoot to kill" any soldier caught desecrating a holy place. "That is why all the shrines in Nazareth are intact," he said, and added: "My boys knew I wasn't kidding."

However, a serious situation still remains facing such places as Terra Sancta College in Jerusalem which was requisitioned and will probably remain so if the Christian Arabs are prevented from returning to Israel, says the New York Times. It is being used "temporarily" as a Hebrew University but unless the Christians return it will never revert to its original academic functions. At present three Franciscan priests live there as though protecting their franchise. The school, which ordinarily was filled with Christian Arab students, now is jammed to capacity with Hebrew university students and the three monks have little to do but say daily mass in their chapel.

Most Jews In Berlin Will Remain

The first emigration movement of Jewish men, women and children from Berlin and the Russian zone of Germany to Israel was reported in New York by Irving Antell, recently returned director of Joint Distribution Committee programs in Berlin, and a former Brooklyn teacher and welfare worker. In the last four months more than 700 Jews have been permitted to leave the Soviet zone of Germany for Israel and from Berlin itself a small but steady stream of Jewish DP's is leaving monthly for Israel and the United States.

"Emigration, however, is not the full answer to the problem of Berlin's 7,200 Jewish residents," Mr. Antell declared. He pointed out that more than half of the surviving Jews of Berlin are more than 55 years old and that these aged persons cannot easily begin their lives all over again in a new land. The JDC official, who spent more than 15 months in Berlin and also directed JDC programs in Vienna and Linz, Austria, said that this group of aged persons constitutes the "hard core" of relief cases for which JDC must provide all the basic essentials of life. He stated that this group will remain in Berlin and must be helped to live out their days in dignity and comfort.

For the younger, more vigorous element in Berlin, the chief hope lies in emigration, Mr. Antell declared. "The recently begun emigration movement is a hopeful sign toward the eventual solution of this problem," he said.

Mr. Antell supervised JDC programs throughout the blockade of Berlin and, despite the ban on shipments into the city, managed to get 140 tons of food and other urgently-needed supplies [illegible] city for gemeinde (community). He said that arrangements with top-level officials of the American, British and Soviet occupying authorities had to be completed for each relief shipment into the city. JDC also carries out a regular supplies distribution among the 1,300 Jews in the Russian zone of Germany. "When the blockade of Berlin was at its height, the situation was saved by the plentiful stocks of JDC supplies which were in our Berlin warehouse," Mr. Antell recalled. Especially important were the 400 bales of SOS clothing which were distributed to every man, woman, and child among the 7,200 Jews of Berlin.

Some 10,500 East European Jews have converged on Vienna in the last six months seeking emigration chiefly to Israel, said Harold Trobe, Joint Distribution Committee's director for Austria, who arrived for conferences in the United States before returning to his post. Of these, he added, 5,000 have already emigrated to the Holy Land, and the balance are leaving at the rate of 1,200 a month. An additional 800 left for the United States during the last six months.

In 1948 the influx of Jews from Eastern Europe was small, averaging some 200 a month. This figure rose in November to 900 a month and that average was maintained until February of 1949. In

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J.D.C. To Train Welfare Workers In Europe

The Joint Distribution Committee, 270 Madison Avenue, New York, will open a school in Versailles, France, next October to train Jewish welfare workers abroad in American social service methods and techniques. The school, which will be supported by legacy funds, has been named in honor of Paul Baerwald, a founder and now honorary chairman of the agency. It will be the first school of its kind in Europe. The initial expense and the cost of maintaining the school for the next three years will come to $260,000.

The school's first class will consist of fifty social workers from nearly every country in Europe and North Africa. The students are now being selected by country directors overseas of the committee and will receive full scholarships, including maintenance and materials.

After they complete the one-year course of study, the graduates will return to their native countries and acquaint their colleagues there with what they have learned. A few outstanding graduates may be sent to the United States for advanced study.

A faculty for the school is being recruited in Paris and New York. It will probably consist of four or five prominent educators and a number of guest instructors who will serve for short terms. Dr. Philip Klein, on leave from his post as professor at the New York School of Social Work, is in Europe selecting a faculty and mapping a curriculum.

Moses A. Leavitt, executive vice-chairman of the committee, said the school's course of study will include approved American case work principles as well as family welfare, child care, medical social work, mental hygiene, administration, community organization and fund [illegible] will be practical field work with cooperating French Jewish welfare agencies.

The case work approach to social welfare, which "treats individuals as such and tries to solve their problems on an individual basis," is new to the European scene, Mr. Leavitt said.

The Paul Baerwald School will be particularly concerned with training welfare workers for service in North Africa, Mr. Leavitt said. He noted that 500,000 Jews, "whose standards of health and welfare were hundreds of years behind the times," are living in Morocco, Tripolitania, Algeria, Tunisia and the other North African countries.

"The people in those countries," he said, "do not even know that diseases are transmitted by germs. They are in desperate need of the kind of modern social work methods and techniques which the Paul Baerwald School aims to provide."

Union Bonds To Back Housing In Israel

The International Ladies Garment Workers Union, AFL, pledged to purchase $1,000,000 of bonds to help finance a housing project in Israel. That sum will come from the union's ample treasury. The ILGWU also expects its 400,000 members to subscribe another $2,000,000 from their own pockets.

These developments came out of a session of the union's general executive board, which met at Forest Park, Pa., at its vacation resort, Unity House. They were announced by David Dubinsky, International president.

The ILGWU recently announced a $500,000 loan to the Jewish Agency for Palestine. Last year the union lent $1,000,000 to the Agency, which has been repaid. The union also has contributed heavily to the United Jewish Appeal, having donated $250,000 last March.

The housing project is under the direction of the Israel Labor Federation (Histadrut). The bond goal among American trade unionists and other sympathizers is $10,000,000. An equal amount will be furnished by the Israel Government, which faces a housing crises resulting from the influx of immigrants.

The bonds will have a life of fifteen years, will bear three per cent interest and will be redeemable at a rate of one-fifteenth of the entire issue annually. Bondholders will be protected as first mortgage holders on the property of the project in Israel. The issue in New York has the approval of the Securities and Exchange Commission.

Mr. Dubinsky also announced that the union would soon establish in New York a full-time school to train future officials.

"The ILGWU labor college," he added, "is meant to draw into union activity and service young men and women who are in sympathy with [illegible] with the ILGWU program. Most of the candidates, we anticipate, will come from our own members or children of members, though others may be included."

An educator of national importance is to be engaged to head a school, which will start with a first

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AJC Expells Two Left-Wing Groups

The administrative committee of the American Jewish Congress voted in New York to uphold the expulsion of two affiliated organizations, both left-wing groups, on the ground of "conduct hostile to the program" of the Congress.

In a closed session in the Statler Hotel the 250-member administrative committee heard appeals from officers of the ousted American Jewish Labor Council and the Jewish Peoples Fraternal Order. Both groups are named on subversive lists made public by Attorney General Tom Clark.

The action of the Committee, which upheld the expulsion notice of the Congress' executive committee on May 24, is the first of its kind since the Congress was founded in 1917 by the late Dr. Stephen S. Wise and the late Supreme Court Justice Louis D. Brandeis.

The meeting voted to leave vacant the office of president, held by Dr. Wise until his death.

The charges against the two groups grew out of a dual campaign in the United States Congress. The national executive committee of the American Jewish Congress on November 29, 1948, voted to support a group libel bill introduced on February 3 in the House by Representative Arthur G. Klein, of New York.

The labor council and the fraternal order were charged with having sought passage of another bill of similar nature through Representative William A. Barrett, of Pennsylvania, thus "sabotaging" the program of the American Jewish Congress.

It was charged also that the two groups had formed an organization called the Joint Committee to Combat Anti-Semitism, which the Congress asserted was duplicating its work. The Congress maintained that the labor council and the fraternal order had demonstrated their unwillingness to support the program of the Congress and to be in "contempt of its duly arrived decisions."

The administrative committee voted to accept a hearing committee's report that the two groups had violated Article VI, Section 8 of the constitution of the American

(Continued on Page Fifteen)

Reports 50,000 DP In U.S. Created 50,000 New Jobs For Americans

The 50,000 Jewish displaced persons who have entered the American labor market since 1940 have created an equal number of new jobs for American workers, according to Dr. Herman A. Gray, former chairman of the New York State Advisory Council on Job Placements and Unemployment Insurance.

With the financial assistance of the United Service for New Americans, these displaced persons have set up their own businesses and provided employment for American citizens, he told the fiftieth anniversary meeting of the National Conference of Jewish Social Welfare, in Cleveland, Ohio. It is being held jointly with the National Association of Jewish Center Workers.

A large retail candy chain, a sewing machine sales corporation in New York City, a shoe manufacturing plant in Chicago and a large umbrella parts factory in Newark were among the businesses established by displaced persons and mentioned by Dr. Gray, now professor of law at New York University.

He said that of the 100,000 Jewish displaced persons who had entered the U.S., almost two-thirds were in the "employable" category because so few of the total number were children — so many Jewish children did not survive the concentration camps.

Henry A. Roeker, a member of the board of directors of the United Service for New Americans, reported that the service had placed 1,500 Jewish men, women and children on farms throughout the nation, had helped establish 150 refugee physicians in rural communities that did not have medical facilities, and had trained and placed 150 nurses and helped 300 men and women get jobs as school teachers in areas where shortages existed.

He also announced that of the Jewish displaced persons who settled in New York City, nearly 25 per cent found employment in the needle trades.

William Karp, director of the Service's Vocational Services Department, announced that since January, 1948, the department, in [illegible] with Jewish vocational [illegible] agencies throughout the [illegible] jobs for 7,500 Jewish [illegible] persons.

Sanford Solender, of Mount Vernon, N.Y., president of the National Association of Jewish Center Workers, in addressing the general meeting, said that it was not "an either-or choice" as to whether funds for welfare went for domestic use or overseas.

"We do not ask the world Jewry be sacrificed to the requirements of the American Jewish community," he said. "We ask only that a healthy balance be developed between meeting our needs at home and fulfilling our responsibilities abroad."

He declared that "it would be sheer folly to pay the price of failure to be concerned with a well-ordered and enriched Jewish life in America so as to meet the emergency needs of world Jewry," and urged that "we enable our domestic

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Religious Fight Looms In Israel

The Jewish community in Jerusalem is preparing for a conflict that, although internal, promises to be fierce and ruthless. A group of religious zealots known as the Guardians of the City has declared war against the "pagan" Jews, and by methods often as violent as those of terrorist organizations is attempting to impose upon them its religious practices, especially the strict observance of the Sabbath.

A bookseller has been assaulted and seriously injured because of the secular nature of his stock. Stench bombs have been thrown at girls wearing light summer dresses. On the Sabbath, demonstrations outside movie theatres opening before sunset have caused harm to persons and property, and a fire engine on its way to a burning synagogue has been stoned.

These zealots have threatened to intensify their campaign and use even more violent methods. They hope that by forcing the issue now, the proposed Sabbath observance ordinance shortly to be debated in the Assembly will be largely based on Orthodox principles. The [illegible] [illegible] with the plenty of religious and customary principles that govern Jewish life, especially on the Sabbath.

Even in Jerusalem the zealots form only a small minority. Elsewhere, especially in Tel Aviv, Haifa and most of the settlements, they are regarded not in keeping with the times and barely acceptable only for sentimental reasons or because of their lifelong devotion to Talmudic learning.

Many Israelis believe that if Jewish law were enforced, the state would have little chance of survival, reports the New York Times. Enforcement would mean immobilization of the country on the Sabbath, they hold.

The rabbinate has remained silent but religious sentiments die hard, and the debarkation of more than a thousand immigrants was postponed for nearly forty-eight hours because such activity was considered contrary to law.

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Social Notes — Montreal

(Additional Montreal Social News On Page Twelve)

Cantor and Mrs. Gabriel Berkowits and family, formerly of Clanranald Avenue, have taken up new residence at 4589 Marcil Avenue.

Mrs. H. Israel, Mira Road, is returning home after spending a few weeks in Washington, D.C.

Mrs. F. Berlin, Trans Island Avenue, is visiting with Mrs. S. Schultz, of New York.

Mr. and Mrs. Melvin Siegel and daughter, Carol Ann, of Brooklyn, N. Y., are spending a week with Dr. and Mrs. I. Beinhaker, 4560 Circle Road.

Mr. and Mrs. Bernard Solomon, formerly of 4223 Esplanade Avenue, have taken up new residence at 4955 Kent Avenue.

Mrs. Wallace Guberman and son, Alan, of Winnipeg, Man., returned after spending a month with her parents, Mr. and Mrs. I. Bald, Grovehill Place.

Mrs. L. Weft and daughter, Maxine, Dorval Avenue, visited her mother, Mrs. E. Hebscher, of Toronto, Ont.

Donald Liverman, a student at Bradley University, Peoria, Ill., is spending a month with his parents, Mr. and Mrs. I. Liverman, Oxford Avenue.

Mr. and Mrs. Lawrence Marks and family, Jean Brillant Street, will spend the season at their country home in Lac St. Denis.

Dr. and Mrs. Eli Katz and children, Linda and Paul Gary, Ogilvy Street, have returned from Toronto, Ont., where they visited her parents, Mr. and Mrs. M. Genesove, Bathurst Street. They were also present at the wedding of her brother, Ira Genesove, to Miss Celia Swerken.

Mr. and Mrs. Irving M. Fleischman and daughters, Misses Leslee and Rona Fleischman, have taken up residence at 5143 Westbury Avenue.

Mr. and Mrs. Louis Sommer and daughters, Misses Molly, Lily, Toba, and Pauline Sommer, formerly of 5287 Hutchison Street, have taken up residence in their new home at 6120 Mountain Sights Avenue.

Mr. and Mrs. M. Trosster, formerly of Dornal Avenue, have taken up new residence at 5051 Clanranald Avenue.

Mrs. S. Rick, Clanranald Avenue, entertained at tea to honour Miss Dorothy Gasor, daughter of Mr. and Mrs. B. Gasor, Wellington Street, and fiancee of Mortimer, only son of Mr. and Mrs. L. Kushner, Greene Avenue. The honouree was presented with odd cups and saucers. The marriage took place on June 16, at Beth David Synagogue.

Mr. and Mrs. Gabriel Gold, 4740 Meridian Avenue, will entertain at a dinner party on Sunday, June 19, with fifty-five guests, in celebration of the engagement of her sister, Miss Rosaline Tafler, daughter of Mr. and Mrs. M. Tafler, Lajoie Avenue, to Julius, son of Mr. L. Marinoff, Van Horne Avenue West, whose marriage will take place on February 5, at Shaare Zion Synagogue.

Mrs. Murray Karpman, 4775 Ridgevale Avenue, formerly Miss Dolores Marion Zolov, daughter of Mr. and Mrs. M. Zolov, 5428 Victoria Avenue, was entertained prior to her marriage by: Mr. and Mrs. B. Karpman, Wilder Avenue, parents of the groom, at an evening party; by her parents, at an evening party at the Tic-Toc; Mrs. H. Musicant, Esplanade Avenue, tea, at Ruby Foo's; Mrs. L. Goldfarb, Waverley Street, luncheon, at Ruby Foo's; Mrs. I. Zimmerman, Mountain Sights Avenue, evening party, at the Tic Toc; Mrs. A. Cohen, Victoria Avenue, luncheon, at Ruby Foo's; Mrs. A. Pasaman, of Bidgood, N.J., [illegible] Sherman, Decarie Boulevard, evening party, at the Tic Toc; Mrs. M. Brownfield, Lacombe Avenue, tea, at Ruby Foo's; Mrs. R. Muscant, Queen Mary Road, evening, at the Tic Toc; and Mrs. A. Goldberg, Maplewood Avenue, at tea.

Mr. and Mrs. Nathan Gandall, Maplewood Avenue, spent five days in New York, while there for the marriage of Miss Mary Stein, of New York, formerly of Montreal, to Bernard Osman, of Perth Amboy, N.J.

Mr. and Mrs. Harry Frank, Clark Street, spent four days in New York.

Mrs. E. Chorney and children, Fanny, Manuel, and Sidney, of Chicago, Ill., were visiting Mr. and Mrs. H. Roitman, Laval Avenue.

Mr. and Mrs. Paul Gandall, Maplewood Avenue, were in New York for the marriage of her sister, Miss Mary Stein, formerly of Montreal, to Bernard Osman, of Perth Amboy, N.J.

Mrs. M. Dickstein and daughter, Sorel, Woodbury Avenue, are spending some time in New York, visiting the former's sister, Mrs. Samuel Adler, and daughter, Doris Louise.

Mr. and Mrs. E. Saltzman, of Bronx, N.Y.; Miss Betty Jane Taylor, of New York; and Mr. and Mrs. Max Zaretsky and daughter, Beatrice, of Greenwich, Conn., were in Montreal for the marriage of Sarah, daughter of Mr. and Mrs. A. Severs, St. Urbain Street, to Irving Bromberg, son of H. Bromberg, Esplanade Avenue, and the late Mrs. Bromberg.

Mrs. Nathan Bing and Miss Molly Aron, Maplewood Avenue, spent a month in Italy; and also visited in Paris, France; London, England, and Italy.

Mrs. J. Rosenzweig, McEachran Avenue, is spending a week in Trout Lake with Mrs. P. Daley, Stirling Avenue.

Mr. and Mrs. I. Yetnikoff and son, Stanley, formerly of 762 Wiseman Avenue, have taken up residence at 2475 Van Horne Avenue.

Mr. and Mrs. Joseph Rosenberg, of Toronto, Ont.; Mrs. Ruth Demoplos, of Chicago, Ill.; and Mrs. F. Wilder, of Los Angeles, Calif., are visiting Mr. and Mrs. I. Miller, Wilder Avenue, while here for the marriage of their niece, Miss Gloria Joyce Miller, daughter of Mr. and Mrs. I. Miller, to Mortimer Ciment, son of Mr. and Mrs. H. Ciment, Lajoie Avenue, which takes place at the Spanish and Portuguese Synagogue, on June 22.

Miss Esther Backman, Jeanne Mance Street, who was visiting with her brother-in-law and sister, Mr. and Mrs. R. Gordon, of Springfield, Mass., was present at their housewarming party.

Mrs. Samuel Adler and daughter, Louise, of New York, will spend the summer with her brother-in-law and sister, Mr. and Mrs. M. Dickstein and family, Woodbury Avenue, in St. Donat.

Out-of-town guests at the marriage of Miss Mildred Leithman, daughter of Mr. and Mrs. [illegible] Cartman, St. Lawrence Boulevard, to Joseph Wener, were: Mr. and Mrs. M. Paul, Mr. and Mrs. C. Shore, and Miss Frances Rotenberg, of Toronto, Ontario; and Mr. and Mrs. J. Wener, of New Jersey.

Out-of-town guests present at the marriage of Muriel, daughter of Mr. and Mrs. J. Smith, St. Joseph Boulevard, to Jack, son of Mr. and Mrs. A. Seltzer, of New York, held at Reverend M. Master's, are: Mr. and Mrs. A. Seltzer, of New York, parents of the groom; Miss Sarah Seltzer, Miss Frieda Seltzer, Mr. and Mrs. S. Lumer, Miss Barbara Kepes, Paul Petrack, Jack Radin, all of New York; and M. Bloomberg, of Toronto, Ont.

Out-of-town guests expected for the marriage of Estelle, daughter of Mr. and Mrs. H. Barcovitch, Esplanade Avenue, to Charles, son of J. Retter, Esplanade Avenue, and the late Mrs. Clara Retter, are: Colonel and Mrs. M. J. Beerman, of Bronx, N.Y., uncle and aunt of the bride-elect; Mr. and Mrs. S. M. Glazerman and sons, Michael and Charles, of Andover, Mass., uncle, aunt, and cousins; Mr. and Mrs. H. Glazerman, of Brooklyn, N. Y., great-uncle and great-aunt; Mr. and Mrs. S. Hersh, of Ottawa, uncle and aunt; and Mr. and Mrs. Jonas Retter, of Philadelphia, Pa., uncle and aunt of the groom-elect. The marriage will take place on June 19, in Chevra Kadisha Synagogue.

Miss Frances Low, Victoria Avenue, left for an extended trip and to Israel, to be away for about four months.

Mr. and Mrs. Paul Stern, of New York, were present at the marriage of Miss Dorothy Latsky, daughter of Mr. and Mrs. Michael Latsky, 455 Claremont Avenue, to Saul Albert Gerson, son of Mr. and Mrs. Jacob Gerson, 4462 Lacombe Avenue.

Miss Eve Levinson, of New York, visited her brother-in-law and sister, Mr. and Mrs. Arthur Levin, Summerhill Avenue, who observed their thirtieth wedding anniversary.

Mr. and Mrs. H. Gertler and family, 4850 Roslyn Avenue, will spend the season at their country home on Lake Manitou, Ivry North.

Out-of-town guests who were present at the marriage of Miss Dolores Marion Zolov, daughter of Mr. and Mrs. M. Zolov, Victoria Avenue, to Murray Karpman, son of Mr. and Mrs. B. Karpman, Wilder Avenue, which took place in Spanish and Portuguese Synagogue, were: Mr. and Mrs. M. Solomon, and son, Carl, of Toronto, Ont.; Mr. and Mrs. W. Edelstein, of Ottawa, Ont.; Mr. and Mrs. S. Manov, of Scranton, Pa.; Mr. and Mrs. L. Manov, of Newark, N.J.; and Mr. and Mrs. N. Manov, of New York.

Mrs. C. Rothman, Lexington Avenue, gave a luncheon at Ruby Foo's honoring Miss Feigie Freeman, daughter of Mr. and Mrs. Irving Freeman, Glencairn Road, and fiancee of Sydney, son of Mr. [illegible] ave. There were about twenty guests. A presentation was made.

Miss Hilda Zidle, daughter of Mr. and Mrs. E. Zidle, Villeneuve Street, and fiancee of Saul, son of Mr. and Mrs. I. Berman, Stuart Avenue, was entertained at a luncheon at Ruby Foo's, with about fifty guests present, by her fiance's mother, Mrs. Berman. The honoree is a bride-elect of June 26, the wedding to take place in the Mount Royal Hotel.

Mrs. Gladys Leiferman, of Washington, D.C., spent a month visiting her cousins, Mr. and Mrs. I. Weisberg, Park Avenue. Prior to her departure, she was entertained at a tea by her cousin, Mrs. Louis Kay, 5826 Park Avenue, fifteen guests being present. On her return, she was accompanied by her cousin, Mrs. Julius Cohen, Park Avenue, who spent a visit with her, in New York, and Washington, D.C.

Mr. and Mrs. Ben. Taveroff, Clark Street, entertained ten guests at a dinner at the Tzigane Room of the Bucharest, in celebration of the engagement of their daughter, Riva, to Morty, son of Mr. and Mrs. Ben. Obront, Cote St. Catharine Road. Mrs. Taveroff wore a navy-blue crepe dress, trimmed with rhinestones; and Mrs. Obront, a brown dressmaker suit, trimmed with light brown beads. Miss Taveroff wore a powder-blue crepe dress, with pearls.

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Social Notes — Montreal

Mrs. J. Ross, St. Urbain Street, entertained at dinner and theatre honoring Miss Estelle Bercovitch, Esplanade Avenue, fiancee of Charles Retter, Esplanade Avenue. Also present was Mrs. H. Bercovitch, mother of the honoree. Mrs. Ross wore a [illegible] gabardine suit, and a grey straw hat, trimmed with flowers to match; while Miss Bercovitch wore a black faille dress, with red piping at the neckline and outlining the pockets, and a red straw hat, trimmed with white. A presentation was made. The marriage will take place on June 18, in Chevra Kadisha Synagogue.

Mesdames D. Abelson, Circle Road; F. Abelson, Van Horne Avenue; and P. Abelson, Queen Mary Road, entertained at a tea honoring Miss Fay Altman, daughter of Mr. and Mrs. B. Altman, [illegible] Klein, Dunlop Avenue, with about thirty-five present. Mrs. D. Abelson wore a wine-colored changeable taffeta dress; Mrs. F. Abelson, a green print silk dress; Mrs. P. Abelson, a grey print silk dress; and the honoree wore a green changeable taffeta cocktail suit. An arrangement of fruit adorned the table. Miss Altman, who is a bride-elect of September 11, was presented with a pair of Dresden china lamps.

Mesdames A. Singerman, Champagneur Avenue, and J. Waxman, Maplewood Avenue, gave a tea at Morgan's Regency Room, honoring Miss Miriam Teach. About twelve guests were present. Mrs. Singerman wore a black crepe dress, trimmed with lace, a black straw hat, trimmed with pink roses, and a corsage of red roses. Mrs. Waxman wore a brown two-piece printed dress, a brown straw hat, trimmed with tulle and flowers, and corsage of yellow Taliaman roses. Miss Teach was wearing a green crepe dress, a natural straw hat, trimmed with tulle and flowers, and a corsage of yellow Taliaman roses. The honoree, who is a bride-elect of September 4, was presented with odd cups and saucers. Early summer flowers decorated the table.

Mesdames S. Kertzman, St. Urbain Street; J. Shenkfield, Girouard Avenue; and J. Landau, of Ottawa, entertained at the Bucharest, at a crystal and china shower, honoring Miss Miriam Mintz, daughter of Mr. and Mrs. H. Mintz, Esplanade Avenue, and fiancee of Frank, son of Mr. and Mrs. Adam Malkus, Park Avenue. There were about one hundred and thirty guests present. Mrs. Kertzman wore a green and white silk dress, printed on a dark background, and a white straw hat, trimmed with black and green tulle, and white flowers; Mrs. Shenkfield, a brown silk dress, with a pleated skirt, and gold buttons on the bodice, and a brown silk hat, trimmed with vari-coloured flowers; Mrs. Landau, a black and blue mesh dress, printed on a grey background, and a black straw hat, trimmed with black tulle. The honoree, in a grey silk dress, with a slim skirt, and snug fitting bodice, with tucking at the waistline, had a corsage of lilies-of-the-valley. The table centrepiece was composed of vari-shaded roses. Miss Mintz is a bride-elect of July 10, the marriage to take place in the Bucharest.

Miss Miriam Teach, youngest daughter of David L. Teach, de la Roche Street, and the late Mrs. Teach; and fiancee of Joseph, son of Mr. and Mrs. Louis Markowitz, of Middle Village, N.Y., was entertained at a linen shower at the Queen's Hotel, by Mesdames R. Archambault, de la Roche Street; D. Moses, de la Roche Street; J. Singerman, St. Urbain Street; and Miss Betty Teach, de la Roche Street, with about one hundred and twenty-five guests present. Receiving, Mrs. Archambault wore a navy-blue crepe dress, a grey straw [illegible] Mrs. Moses, in a rose-colored printed dress, on a dark background, a natural straw hat, had a similar corsage. Mrs. Singerman wore a beige crepe dress, a natural straw hat, trimmed with brown flowers; and Miss Betty Teach wore a black print dress, a black straw bonnet; both with corsages of red roses. The honoree wore a pink and grey paisley print sheer dress, a grey off-the-face hat, trimmed with pink roses and grey veiling, grey accessories, and a corsage of pink carnations. White candles and a composition of pink and white carnations adorned the table. The marriage will take place on September 4.

Mr. and Mrs. L. Shufman, 5398 Esplanade Avenue, entertained at dinner in honor of their twenty-fifth wedding anniversary. They have three daughters, Mrs. Samuel Nevitt (Irene); Mrs. Louis Eisenberg (Evelyn); and Miss Zelda Shufman; and one granddaughter, Patricia Nevitt, aged two years. At the party, Mrs. Shufman wore a black printed silk dress, with a corsage of red roses; Mrs. Nevitt, a black crepe dress; Mrs. Eisenberg, a white printed jersey dress; and Miss Zelda Shufman, a navy-blue taffeta dress. Mrs. L. Mandlecorn, mother of Mrs. Shufman, wore a dark printed crepe dress, with a corsage of red roses. At the dinner, she proposed a toast to Mr. and Mrs. Shufman. Others there were: Harry Mandlecorn, of Malartic, brother of Mrs. Shufman; Mr. Nevitt and Mr. Eisenberg, their sons-in-law; Mr. and Mrs. B. Mandlecorn, brother and sister-in-law of Mrs. Shufman; and Mr. and Mrs. M. Dickstein, Mr. and Mrs. S. Fefergrad, Mr. and Mrs. M. Gurevitch, Mr. and Mrs. P. Goodman, brothers-in-law and sisters of Mrs. Shufman; and Mrs. F. Spineck, sister of Mr. Shufman. The table flowers were carnations and lilies, and white candles and an inscribed anniversary cake completed the decorations.

Staying at Lakewood Lodge, in St. Donat, were: Mr. and Mrs. Alfred Garber, Melrose Avenue; Mr. and Mrs. William Sofin, Ridgewood Avenue; Mr. and Mrs. Leo Rita, Ridgevale Avenue; Mr. and Mrs. A. Gottlieb, Fulton Avenue; Mr. and Mrs. S. Fischler, Bloomfield Avenue; Mr. and Mrs. Harry Stern, Terrebonne Avenue; Mr. and Mrs. Bert D. Joseph, Queen Mary Road; Mr. and Mrs. Harry Wolfe, Vendome Avenue; Mr. and Mrs. Ben. Yates, Grovehill Place; Mr. and Mrs. I. Hercy, Wiseman Avenue. Mr. and Mrs. Bernard S. Mergler and daughter, Donna, St. Catherine Road; Mr. and Mrs. R. Ginsberg and son, Arthur, Cote St. Luc Road; Mr. and Mrs. Harry L. Kostman and family, Murray Hill Avenue; Mrs. Louis Wolfe, Bonavista Avenue; Mr. and Mrs. M. Cooper, Mr. and Mrs. L. Miller, Mr. and Mrs. Norman Liebman, Mr. and Mrs. S. P. Dean, Mr. and Mrs. Conrad Coulet, Misses Frances Miller, Leah Jacobson, Roslyn Wolfe, Anna Magder, Nettie Weintrop; Norman Katz, Nathan Moses, Hyman Pascal, Frank Schleifer, P. Webber, Harry Cohen, M. Cohen, Harry Horn, David Horn, H. M. Kraus, Peter Cohen, M. Maurice and son, William; Martin Kaufman, Hyman Solomon, Dudley Mendels, Dr. Norman Halpern; Mrs. Rose Feinberg, Mrs. J. Kruger, all of Montreal; Dr. I. Sedlesky, of London, Ont.; M. Goldberg, of Ottawa, Ont.; Simon Marmorker, of New York; Dr. and Mrs. I. Zeltzerman, of Togus, Maine; Dr. [illegible] boro, Mass.; Miss Martha Reiter, Samuel Kirstein, of Boston, Mass.; Mr. and Mrs. A. Segal, Earl Schwartz, of Newton, Mass.; and Dr. David Rothschild, of Worcester, Mass.; Mr. and Mrs. J. Laks, Dorocher Avenue; Dr. and Mrs. Henry Kravitz, Dorchester Street West; Mr. and Mrs. A. Carsley, Ridgevale Avenue; Mr. and Mrs. Henry Lewin, McGregor Avenue; Henry Benjamin, David Small, all of Montreal; Mr. and Mrs. D. M. Crawford, and Miss Leah Lewineon, all of New York.

Rabbi J. L. Fishman, Minister of Religions, has changed his name to Maimon, the World Mizrachi headquarters disclosed. His sister, Ada Fishman, who is a member of Knesset, has also Hebraized her name.

(Resort Advertisements on Pages Four and Five)

(Children's Camp Advertisements on Page Nine)

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James G. MacDonald, U.S. Ambassador to Israel, refused to make use of a hotel elevator on Friday night, because, he said, it would involve desecration of the Sabbath. According to a World Mizrachi news dispatch, the U.S. representative expressed his respect for the Jewish day of rest while attending a dinner meeting at the American Hotel in Tel Aviv. Among those who joined Mr. MacDonald in walking up to the dining hall were General and Mrs. Hilldring, the U.S. ambassador's wife and daughter, and Ben Freedman, member of the Mizrachi Organization of America, visiting in Israel. The Mizrachi dispatch also reported that Barbara MacDonald, the ambassador's daughter, is now engaged in studying Hebrew. The ambassador reportedly maintains a kosher cuisine in order that observant Jews might dine at his home.

In reply to a query from the Constantinople rabbinate questioning whether members of the Karaite sect there could repent and be considered members of the Jewish faith, the Chief Rabbinate of Israel has replied that because of fundamental differences in Jewish traditions this was not possible. The Karaites, also known as "Scripturalists" because they adhere only to the written tradition, came into being in the 8th century and lost their influence as a result of the activity of Svadia Gaon (ca. 900). The World Mizrachi headquarters reported that the Israeli Chief Rabbinate considered the divorce laws of the Karaites basically different from those of the Rabbinates, and therefore, it is doubtful whether Karaite children can be counted as Jews. Should the Karaite community in Constantinople, which appears to be a "remnant", wish to reenter the Jewish fold, then the Chief Rabbinate would reconsider its decision.

A Jerusalem dentist and an employee of the Palestine Foundation Fund have been waging a private feud, each announcing his claim to the throne of Israel as descendants of David, King of Israel, the World Mizrachi headquarters revealed. Dr. Sulnik Abarbanel, a practicing dentist in Jerusalem, has founded a Royalist Party with a membership of 150 Israeli citizens. Abarbanel appointed himself "regent" of his eight-year-old son Michael, the first, whom his father wants to proclaim as king of Israel. The second candidate for the Davidic throne, Dr. M. Olshwanger, also considers himself a direct descendant of King David and now threatens to sue his competitor in the Supreme Court of Israel for falsely claiming Israel's throne.

The cornerstone for a new $6,000,000 housing project to provide 1,350 housing units for new immigrants has been laid near Tel Aviv. The project will form part of a new suburb.

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ONTARIO COURT UPHOLDS RIGHT OF COTTAGERS TO BAR JEWS, NEGROES

Five judges of the Ontario Court of Appeals upheld the right of a group of cottagers at Beach o' Pines, on the eastern shore of Lake Huron, to bar Jews, Negroes and other "undesirables" from their beach.

The appellate court dismissed an appeal brought against a decision last January of Mr. Justice Schroeder in Supreme Court, which approved the restrictive covenant covering the properties on Lake Rd., Rosanquet Township, Lambton Co.

The case, one of the most bitterly contested to come before Ontario courts, will be taken to the Supreme Court of Canada, it was indicated by counsel, when the decision of the court of appeal was handed down at Osgoode Hall.

Importance of the issue is indicated by the fact that written reasons for judgment were given by four of the five judges who heard the appeal--Chief Justice Robertson and Justices Henderson, Hope and Hogg. Mr. Justice Aylesworth, the fifth member of the appellate court, concurred in the decision of the other four.

The case arose in April, 1948, when Mrs. Annie Maude Noble sought to sell her property in the resort to Bernard Wolfe. Both applied to the courts to have the restrictive covenant declared void and ineffective.

The restrictive covenant, signed by all 35 property holders, when the resort was founded and when all residents formed the Beach o' Pines Protective Association, stipulated, among other things, that:

"The lands shall never be sold, leased, rented or otherwise alienated to and shall never be occupied or used in any manner by any person of the Jewish, Hebrew, Semitic, Negro or colored race or blood, it being the intention and purpose of the grantor to restrict the ownership, use, occupation and enjoyment to persons of the white or Caucasian race not excluded by

J. R. Cartwright and F. A. Hess represented Mrs. Noble in the case. J. Shirley Denison and Norman Borins acted for Mr. Wolfe and K. G. Morden appeared for other cottagers.

At the trial Mr. Morden maintained that the restrictions agreed to by the residents of the resort were not racial discrimination. He argued that people had a right to associate with whom they chose.

It was no different, Mr. Morden said, than building restrictions under which no house worth less than $10,000 could be built on certain land. He also insisted that the restrictions were not against public policy. With this argument the judges of the court of appeals agreed.

Chief Justice Robertson summed up the issues involved in the appeal thus: "The question to be determined in this appeal is not whether a certain person is such a person as comes within the description contained in the restrictive covenant. The submission of the appellants is that the restrictive covenant is so uncertain in its meaning that it must be regarded as unintelligible and therefore void. The covenant should be declared void only if it is impossible reasonably to give it any meaning. I concur in Mr. Justice Schroeder's judgment on this point."

(Continued on Page Seventeen)

APPROACHING MARRIAGES

Mr. and Mrs. I. Miller, Wilder Avenue, announce the approaching marriage of their daughter, Gloria Joyce, to Mortimer Ciment, son of Mr. and Mrs. H. Ciment, Lajoie Avenue, which takes place on Wednesday, June 22, at seven o'clock, at the Spanish and Portuguese Synagogue.

Mr. and Mrs. Samuel Hershorn, Belmont Avenue, announce the approaching marriage of their daughter, Sylvia Joan, to Harold Martin Schneider, son of Mr. and Mrs. Joseph Schneider, Dornal Avenue, wedding to take place on June 28, at the Windsor Hotel.

Street West, announce the approaching marriage of their daughter, Hilda, to Saul, son of Mr. and Mrs. I. Berman, Stuart Avenue, the wedding to take place on June 26, at half-past twelve o'clock, at the Mount Royal Hotel.

Mr. and Mrs. J. Bley, Davaar Avenue, announce the approaching marriage of their daughter, Mona, to Louis Kushner, son of Mr. and Mrs. B. Kaufman, Mayor Street, the wedding to take place on June 26, in Beth David Synagogue.

The approaching marriage of Miss Estelle Greta Goldman, only daughter of Dr. and Mrs. L. Goldman, Outremont Avenue, to Arnold, only son of Mr. and Mrs. A. Handelman, of Forest Hills, Long Island, N.Y., takes place on June 26, at Chevra Kadisha Synagogue.

Mr. and Mrs. J. Zeldman, Jeanne Mance Street, announce the approaching marriage of their daughter, Sylvia, to Harry L. Feldman, formerly of Toronto, Ontario, the wedding to take place on June 19, at Rev. M. Master's.

Mr. and Mrs. Jacob Blanshay, Hartland Avenue, announce the approaching marriage of their daughter, Greta, to Harold Julien Harran, son of Mr. and Mrs. M. Horowitz, of New York, which will take place on Sunday, June 26, at Adath Israel Synagogue, at half-past twelve o'clock. Following the ceremony, there will be a luncheon reception at the home of the bride's parents. Miss Blanshay is a graduate of McGill University, and received her B.A. degree this spring. Mr. Harran, who studied at the Serbonne, for a Ph.D. degree, is now in New York; and will return to Paris, France, in the fall. He received his B.A. degree from the University of Pennsylvania; and his M.A. degree at Columbia University.

Mr. and Mrs. Leo Filger, Park Avenue, announce the approaching marriage of their daughter, Sybil Frances, to Harry, son of Mr. and Mrs. Jacob Solomon, Esplanade Avenue, wedding to take place on Wednesday, June 22, at half-past six o'clock, at Beth David Synagogue.

Mr. and Mrs. S. Lenkorn, Church Avenue, announce the approaching marriage of their daughter, Betty, to Al., son of Mr. and Mrs. L. Shetzer, Hutchison Street, wedding to take place on June 22, at Adath Israel Synagogue, Rabbi Charles Bender officiating.

ENGAGEMENTS

Mr. and Mrs. I. Feldman, Hutchison Street, announce the engagement of their daughter, Ella, to Isadore Shapiro, of St. Albans, Vermont, son of the late Mr. and Mrs. J. Shapiro, of St. Albans.

Mr. and Mrs. H. Finkelstein, de Bullion Street, announce the engagement of their daughter, Mollie, to Samuel Peltzman, Jeanne Mance Street, formerly of Winnipeg, Man., son of Mr. and Mrs. F. Peltzman, of Winnipeg.

Mr. and Mrs. Ben. Taveroff, Clark Street, announce the engagement of their daughter, Riva, to Morty, son of Mr. and Mrs. Ben. Obront, St. Catherine Road.

Mr. and Mrs. Jack Arbess, Isabella Avenue, announce the engagement of their youngest daughter, Dorothy Helen, to Michael Alan, only son of Mr. and Mrs. Nathan Rachmil, Park Avenue.

Mr. and Mrs. M. Tafler, Lajoie Avenue, announce the engagement of their daughter, Rosaline, to Julius Marinoff, son of L. Marinoff, Van Horne Avenue West, the marriage to take place on February 5, at Shaare Zion Synagogue.

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BIRTHS

(Additional Montreal Births on Page Eight)

Born, to Mr. and Mrs. Harry Karp (nee Ruth Keyfitz, of Montreal), 235 Charlotte Street, Ottawa, Ont., on June 7, at Ottawa Civic Hospital, a daughter, Marlene.

Born, to Mr. and Mrs. Irving Cransky (nee Sylvia Jakin), Bernard Avenue West, a son, Stephen Martin, brother of David Joseph and Benita Sella, at Herbert Reddy Memorial Hospital, on May 17; grandson of J. Jakin, Stuart Avenue; and of Mrs. R. Cransky, Bernard Avenue West. Godparents are Mr. and Mrs. E. Wexler, Stuart Avenue, P. Cransky, Bloomfield Avenue, held the baby during the ceremony.

Born, to Mr. and Mrs. John Lauer (nee Helen Peter), Roy Street East, a daughter, Helen, sister of Anita and Rita, at the Jewish General Hospital, on May 25; granddaughter of Mr. and Mrs. Peter Sandor, Laval Avenue.

Born, to Mr. and Mrs. A. Melnick (nee Lily Shostak), Querbes Avenue, a son, Jack, at Herbert Reddy Memorial Hospital, on May 30; grandson of Mrs. [illegible] St. Urbain Street, Mrs. Melnick, Villeneuve Street West. Godparents are Mrs. J. Melnick, grandmother; and Harry Melnick, uncle, Villeneuve Street West, Peter Shostak, uncle, Durocher Street, held the baby during the ceremony.

Born, to Mr. and Mrs. M. E. Flegg (nee Gertrude Friedlander), 4720 Ridgevale Avenue, at the Jewish General Hospital, on May 15, a son, Allan Joseph, brother of Marian Jean.

Born, to Mr. and Mrs. Irving Etcovitch (nee Rita Charad), Maplewood Avenue, a daughter, Sue Ellen, sister of Laurence, at the Royal Victoria Hospital, on June 3; granddaughter of A. Charad, Villeneuve Street West, and the late Mrs. Charad; and of Mr. and Mrs. M. Etcovitch, Henri Julien Avenue.

Born, to Mr. and Mrs. I. Barrack (nee Sonia Pressman), St. Urbain Street, a daughter, Ruth, sister of Allen, David and Beth-Sheba, at the Jewish General Hospital, on June 3; granddaughter of N. Pressman, Colonial Avenue, and the late Mrs. Beth-Sheba Pressman; and of Mrs. D. Barrack, of Los Angeles, Calif., formerly of Montreal.

Born, to Mr. and Mrs. A. Greenberg (nee Bessie Werber), de l'Epee Avenue, a daughter, Barbara Roslyn, at Herbert Reddy Memorial Hospital, on June 3; granddaughter of Mr. and Mrs. M. Werber, Esplanade Avenue; and of Mr. and Mrs. J. Greenberg, de l'Epee Avenue; great-granddaughter of Mr. and Mrs. M. Greenberg, Montgomery Street.

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CE-29

FAILURE OF THE AMERICAN REFUGE

By Murray Frank

The similarity is frequently noted in the United States between the development of events following World War I and World War II. The same hysteria, xenophobia, fear of new ideas, mistrust of one's own neighbours, a trend towards reaction and a revival of narrow chauvinism — these and similar tendencies on the part of large segments of the American people have become fairly evident in the three short years since the recent world conflagration. A case in point is the problem of immigration to the U.S.

For nearly a century and a half the U. S. has enjoyed a world-renowned reputation as a haven of refuge for victims of religious persecution, as an asylum for sufferers from political oppressions and economic misery. Throughout its history this country has been enriched in many ways by the persecuted of other lands. The post-war hysteria and hatred of the foreigner which followed the first World War resulted in a significant change in its traditional immigration policy in the early 1920's. This was the first major step in the direction of casting overboard the traditional American principles of asylum and refuge.

The Immigration Act of 1924 established proportionate quotas based on the national origin of the immigrants entering the U.S. in 1890, thereby effectively reducing immigration as to number and origin. The quotas fixed under that law made possible a maximum entry of 153,929 immigrants annually from all countries. At no time, however, were the annual quotas filled. In the 17 years from 1930 to 1946, inclusive, a total of 2,600,000 quota numbers were available, but of these only 559,000 were utilized, or 21.4%. During the war years 1942-45, less than 10% of the annual quotas were utilized and the U. S. was practically a closed country.

No less striking is the fact that in the pre-war decade 1931-1940 the total number of immigrants entering the country was 528,431, comprised about evenly of quotas and non-quota immigrants (the latter including spouses and minor children of American citizens and immigrants from Western Hemisphere countries who are not subject to quota regulations). During the same decade the number of departures from the U. S. amounted to 495,738, leaving a net immigration gain of 68,693 for the ten-year period, or less than 7,000 average yearly.

The termination of World War II brought freedom to several million Europeans who had been forced into German servitude during the war and who were quickly repatriated to their countries of origin, their homes and their families. Approximately one million persons of various nationalities and creeds remained in the displaced persons camps of Germany, Austria and Italy waiting for their day of liberation. They are the non-repatriables. Many of them have lost their entire family and their earthly possessions and do not wish to return to their former homes; others advance religious or political reasons for not desiring to return to Eastern Europe. They cannot remain indefinitely in the camps. Consequently, the only satisfactory solution would be to resettle them permanently elsewhere, preferably outside Europe and preferably also in less populated countries such as the U.S., Canada, Australia, South Africa, Latin America, etc.

The overwhelming majority of the one million DP's originates from countries which were assigned a small quota under the Immigration Act of 1924. Thus, the annual quota for Poland is 6,524, Russia 2,712, Yugoslavia —845, the former Baltic states (Lithuania, Latvia and Esthonia)—less than 1,000 for all three. When to these DP's are added the Jewish DP's who come largely from Eastern Europe, they constitute together between 80 and 90% of the one million DP's. At best, only 12-13,000 of these homeless could enter the U.S. under the quota system annually, which means that for the vast majority it would necessitate waiting 10, 20 or more years before gaining admittance. Obviously, this is no solution of the DP problem as a whole.

By the middle of 1946, when the "hard core" of non-repatriables resolved itself around the one-million mark, the DP's themselves and the world at large turned to the U.S. for moral leadership by becoming the first country to admit a substantial number and thereby encouraging other countries to take a proportionate number. Since the U.S. was hampered by the quota law, the most logical way out of the dilemma was through an Act of Congress approving the entry of a specified number of DP's beyond the quotas. Thus came about the Stratton Bill (named after Congressman William G. Stratton, Republican, of Illinois), introduced early in 1947, which authorizes the admission of 400,000 DP's into the U.S. over a period of four years, at the rate of 100,000 per year.

The Bill was referred to the Sub-committee on Immigration. There it was kept on the legislative shelf for several months until hearings were begun in June, lasting for seven weeks. During the protracted hearings more than three dozen witnesses testified before the sub-committee, the ratio being about five to one in favour of the bill. In its favour have appeared [redacted] various parts of the country. From the executive branch of the Government support came from Secretary of State George Marshall, Secretary of War Patterson, Attorney-General Clark, Secretary of Commerce Harriman, Assistant Secretary of State John Hilldring, Immigration Commissioner Ugo Carusi, Lt.-Col. J. M. Sage of the U.S. military administration of the DP camps in Germany, etc.

The three major religious faiths of the U.S. strongly supported the Bill. Rev. Samuel M. Cavert endorsed the measure on behalf of the 25 Protestant denominations affiliated with the Federal Council of Churches of Christ. Rev. William T. Mulloy was spokesman for 83 Catholic dioceses in the U.S. Former Governor Herbert H. Lehman represented all major Jewish groups in the country. In addition, the State Department was instrumental in bringing Rabbi Philip Bernstein, then adviser to Gen. Clay on Jewish Affairs, to present an up-to-the-minute account of conditions among the Jewish DP's. Other prominent supporters were William Green, president of the American Federation of Labour, and Philip Murray, president of the labour group Congress of Industrial Organizations and a former Supreme Court Justice Owen Roberts, etc.

(Continued on Page Seven)

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C-1494

FAILURE OF THE AMERICAN REFUGE

(Continued from Page Six)

The most formidable opponents were the veterans organisations, American Legion and Veterans of Foreign Wars. Several small ultra-nationalistic and anti-alien groups voiced opposition to the Bill, including the "American Coalition", which was named during the war as an alleged seditionist group, and Merwin Hart, who was characterized several years ago by Supreme Court Justice Robert Jackson as "pro-Fascist."

The case for the Stratton Bill was based mainly on the principle of humanitarianism, on the U.S. tradition as a haven of refuge for the homeless and oppressed, on the U.S. moral obligation to care for the DP's in the American occupation zones, and on the need for a permanent solution of the problem by admitting a "fair share" of the displaced into the U.S. and setting an example for other countries. It was argued that, since most of them fear to return to Eastern Europe for political and religious reasons, consequently there need be no apprehension lest they would infiltrate Communist ideas because they are themselves refugees from Communism. A further argument held that some 600,000 DP's, or two-thirds of the total, are located in the American zones and the cost to American tax-payers for administering the camps and providing food and shelter for the inmates amounts to 180 million dollars a year. By admitting 400,000 of these people the U.S. would extend to them the opportunity to rebuild their shattered lives and would simultaneously gradually reduce the cost of their upkeep and eventually eliminate it.

The line of argumentation by the opponents was nothing short of rabble-rousing and hate-preaching, aiming to provoke panic and instigate fear. "We have enough native poison without importing any more from Europe," "Keep out of the European mess," "We must take care of our own first" — these and similar catch-phrases were used often and effectively. Next came the bugaboo of Communism which placed all DP's under suspicion because they came from Eastern Europe and the natural corollary to that was that the DP's would inundate the U.S. with Communist ideology. Vehement denials of this charge on the part of American military officers, former UNRRA officials and religious leaders who had worked closely with the DP's, were completely ignored.

The testimony of the anti-immigration element also had an undercurrent of anti-Semitism which overtly implied and covertly instigated the rumour that the Jews will be the ones who stand most to gain by the Stratton Bill. Time and again, authoritative government officials presented to the sub-committee statistics to prove that Jews constitute only 20% of the DP's, or a total of 225,000 and that of these some 90% choose to go to Palestine and the remainder desire to join relatives in the U.S. or other countries. Talk of "a flood of Jews" persisted throughout the seven weeks of hearings.

The opposition similarly maintained that, while in the past immigrants were upright, freedom-loving, hard-working pioneers who came to build the U.S., present-day immigrants are mostly "bums and degenerates" who will bring ruination upon the country. There was utter disregard of the numerous religious and political refugees who fled to the U.S. to escape persecution, the huge masses who came here during the course of a century and a half to escape the hunger and misery of Europe were ignored, overlooked were also the debtors, the freed prisoners, the indentured servants, etc. Instead of regarding the Stratton Bill as an emergency measure to deal with a tragic problem, its opponents resorted to arousing public fear and hysteria by brandishing it as an attempt to undermine existing quota laws in order to open the country to a flood of undesirable aliens.

There were also charges that the DP's would deprive American workers of their jobs and would occupy housing badly needed by veterans. These charges were advanced chiefly by the two veterans groups opposing the bill. Representatives of the three religious faiths and of welfare and civic groups expressed a willingness to support a given number of DP's in the homes of relatives and friends. The most effective refutation of the employment charge was given by William Green, the labour leader, who assured the sub-committee that the admission of the 400,000 would not affect the employment situation and that the U.S. could easily absorb them all in one year instead of four. The fact that organized labour, which in the past staunchly opposed liberalization of immigration laws for economic reasons, has reversed itself in this case was a significant refutation of the employment argument.

Thus, strenuous efforts were made by representatives of the American government and people to convince Congress of the urgency of this measure. But nothing helped; neither President Truman's personal appeals to Congressional leaders, nor Secretary Marshall's plea for the U.S. to assume world leadership in solving the problems, nor the fervent entreaties of the other Cabinet officials, nor of the religious leaders, the civic and labour leaders, and nearly the entire American press.

The Sub-committee on Immigration was comprised of six members, at least four of whom were anti-immigration, one who supported the Bill (the New York Jewish Congressman Emanuel Celler, a Democrat), and the sixth was "open-minded" until the end. The most obnoxious of the opponents was the anti-alien and anti-Semitic Representative, Ed Gossett, a Democrat from Texas, who prolonged the hearings with his lengthy questioning of witnesses and his insistence that most immigrants entering the U.S. now are Jews, that Jews are "voluntary" DP's and that they should not flee Europe but remain and aid in the rehabilitation of the war-devastated lands.

Action on the Bill was delayed until the time for the adjournment of Congress had approached. Since the sub-committee had failed to submit a report, the Bill was never brought to the floor of the House of Representatives for a vote. Thus the session ended without taking any action in the matter. The question had been relegated for action in the matter. The question had been relegated for action in 1948, which simply meant that the homeless were doomed to spend a third winter as "liberated" inmates of the DP camps.

So much for the House of Representatives, but in the Senate the situation was quite different. There, a watered-down version of the Stratton Bill, which named no specific number of refugees for admittance, was introduced about ten days before adjournment. Since it was too late for action, the Bill was presumably being kept for the 1948

(Continued on Page Eleven)

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Montreal Births

Born, to Mr. and Mrs. J. Label (nee Lily Rosen), 4013 St. Lawrence Boulevard, at the Jewish General Hospital, on May 27, twins, a daughter, Sharon Randy, and a son, Richard Harvey; brother and sister of Rosalee and Stanley; grandchildren of Mr. and Mrs. B. Rosen, 321 Duluth Street East; and of the late Mr. and Mrs. S. Label, of Montreal. Mr. and Mrs. B. Rosen, the grandparents, are the godparents of Richard Harvey.

Born, to Mr. and Mrs. Joshua J. Klein (nee Runny Rosenstein), 5331 Trans Island Avenue, a daughter, Miriam Braina, at the Mount Royal Hospital, Esplanade Avenue, on May 31; sister of Joyce, Jack, and Lawrence; and granddaughter of Mrs. Rae Rosenstain, of New York, and Montreal; and of the late Jacob Rosenstein, of Montreal; and of Mr. and Mrs. A. A. Klein, Hutchison Street.

Born, to Mr. and Mrs. J. Dunsiger (nee Nancy Marcovitz), 5823 Jeanne Mance Street, a son, Steven Paul, at the Jewish General Hospital, on May 28; brother of David and Debora; and grandson of Mrs. H. Lippman, Rouen Street, who is the godmother. M. Dunsiger, of Ottawa, Ont., an uncle of Steven Paul, is the godfather. I. Dunsiger, Durocher Avenue, another uncle, held the baby during the ceremony.

Born, to Dr. and Mrs. Henry A. Baron (nee Brenda Joseph), 3335 Ridgewood Avenue, a daughter, Lois Judith, at the Jewish General Hospital, on May 27; granddaughter of Mrs. M. Joseph, Queen Mary Road, and the late Morris Joseph; and of Mr. and Mrs. A. Baron, Cote St. Luc Road.

Born, to Mr. and Mrs. Morry Fleisher, Park Avenue, a son, Allan Hillel, brother of Claire, aged seven. Grandparents are Mrs. Alter Hillel Fleisher, St. Urbain Street, and the late A. H. Fleisher; and Mr. and Mrs. B. Goldman, Park Avenue; godparents are Mr. and Mrs. Nathan Stober, Wiseman Avenue. Boris Goldman, Park Avenue, held the baby during the ceremony.

Born, to Mr. and Mrs. Henry Brottman (nee Ann Posen), 245 St Catherine Road, a daughter, Heler Rae, at the Jewish General Hospital, on May 2; granddaughter of Mrs. Bessie Posen, St. Catherine Road, and the late Harry Posen; and of Mr. and Mrs. H. Brottman, Laval Avenue; great-granddaughter of Max Pavlow, of Los Angeles, Calif., formerly of Montreal.

Born, to Mr. and Mrs. J. Hart (nee Mary Krashinsky), 6027 Esplanade Avenue, a daughter, Deborah, sister of Gilbert and Esther, at the Jewish General Hospital, on May 28; granddaughter of Mr. and Mrs. Louis Hart, 6014 Park Avenue.

Born, to Mr. and Mrs. Gerald L. Bruck (nee Nina Mae Finkelstein), 24 Ramezay Road, a son, David Isaac, at the Royal Victoria Hospital, on May 30.

Born, to Mr. and Mrs. Seymour Cohen (nee Ruth Schwartz, formerly of Toronto, Ont.), 4735 Ridgevale Avenue, a daughter, Cathy Gail, at the Jewish General Hospital on May 28; granddaughter of Mr. and Mrs. A. Schwartz, of Toronto, Ont.; and of Mr. and Mrs. M. Cohen, 67 Dufferin Road; great-granddaughter of Mr. and Mrs. J. Cohen, Milton Street; and of Mrs. I. Solkoff, of Bronx, N.Y.

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two and one-half teaspoons baking powder
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one-half teaspoon salt
one-half cup mashed ripe bananas
one-half cup shortening
one cup white sugar
two eggs
one-quarter cup sour milk or buttermilk
one teaspoon vanilla

Sift flour, baking powder, baking soda and salt once. Cream shortening with sugar, until fluffy. Add eggs one at a time, beating after each addition. Stir in vanilla. Combine mashed bananas with sour milk or buttermilk, and add to creamed mixture alternately with the dry ingredients, a little at a time. Beat until smooth and pour into two greased round cake tins, and bake in a 375-degree oven for twenty-five or thirty minutes.

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one-half cup lemon juice
one-quarter teaspoon salt
one-quarter cup sugar
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Cook in double boiler until of custard consistency. Add to this mixture, one tablespoon (envelope) gelatine soaked in one-quarter cup cold water. Stir until dissolved, add one teaspoon grated lemon rind. Cool. When mixture begins to thicken, fold in four egg whites, stiffly beaten with one-half cup sugar, fill baked or crumb pie shell, nine-inch size. Chill in refrigerator. Just before serving, spread over pie a topping made by soaking for one-half hour twelve marshmallows in one cup whipping cream. Whip until stiff. Serve with this or top with plain sweet whipped cream.

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PINSKY-TESSLER

The marriage of Miss Shirley Tessler, daughter of Mr. and Mrs. S. E. Tessler, 4910 Old Orchard Avenue, to William Pinsky, son of Mr. and Mrs. J. Pinsky, 4635 St. Urbain Street, took place on Sunday, May 29, at one o'clock, at Shaara Zion Synagogue, Rabbi Maurice Cohen officiating, assisted by Cantor G. Bercovits and Cantor S. Miller. The bride was given away by her father. She wore a white satin princess gown. It was designed with a tight, fitted bodice, which had a sweetheart neckline, the skirt having a long train, and a bustle effect in the back. Her satin headdress was arranged with a tulle illusion finger-tip veil, and trimmed with orange blossoms; and her cascade bouquet was composed of lilies-of-the-valley and carnations. Miss Freida Tessler, sister of the bride, wore an aquamarine-blue faille taffeta gown, with a matching blue net Juliet cap and veil, and carried a cascade bouquet of carnations and baby's breath. The bridesmaids were Misses Riva Myers and Ruth Koren, the former wearing a coral-shaded crepe gown, and the latter a mauve crepe gown, both with Juliet caps and veils to match, and carrying cascade bouquets of carnations and irises. Ralph Pinsky, brother of the groom, was best man, and the ushers were: Harry Grekin, Aaron Chazan, Joseph Bell, and Morton Katz. In the chapel, which was decorated with snapdragons and ferns, "Because" was sung before the ceremony. The reception was held in the main hall of the synagogue. Mrs. Tessler, mother of the bride, wore a blue faille gown, with matching tulle hat, and carried orchids; while Mrs. Pinsky, mother of the groom, wore a wine-shaded crepe gown, with matching crepe hat, and carried orchids. For the wedding trip to New York, and Atlantic City, N.J., the bride wore a black bengaline dress, a baby-pink jacket, black accessories, and a corsage of baby-pink roses. The couple will reside at 4310 Old Orchard Avenue, temporarily.

The original manuscript of the first book to be published by a faculty member of Brandeis University during the first academic year was presented by its author, Dr. Ludwig Lewisohn, to Dr. Abram L. Sachar, university president. Dr. Lewisohn, who is Professor of Comparative Literature, wrote the book, "Goethe: The Story of a Man", which was published. The presentation was made at exercises at the University, at Waltham, Mass., in observance of the bicentennial of other Greater Boston colleges and universities attended. Prof. Peter Viereck of Mount Holyoke College, historian, was a speaker.

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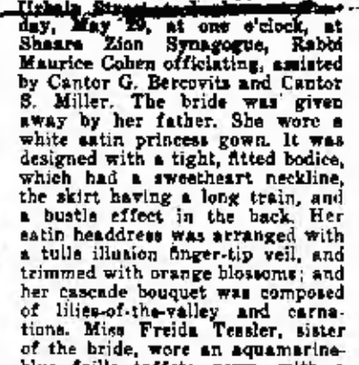

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		Royal Montreal Regiment
	Thursday	51st Regiment (R.C.A.)
Fletcher's Field	Sunday	
	Thursday	Montreal Citadel Band (S.A.)
Marguerite Bourgeois Park	Wednesday	H.M.C.S. Donnacona
Molson Park (Rosemount)	Friday	The Black Watch (RHR) of Canada

It is suggested that persons interested in these concerts might usefully cut out this notice, so that they may have conveniently before them the place and the day of each concert. The series of Free Concerts will close on or about Labor Day.

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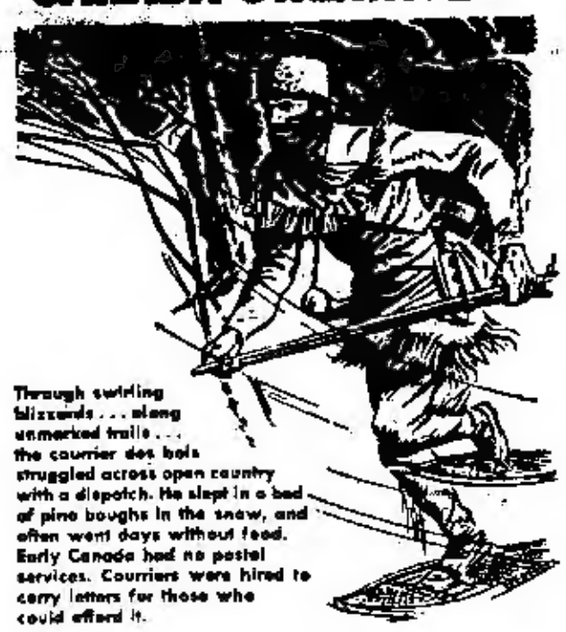

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World Jewry After The War: Will Justice Rise?

By Jacob Leftschinsky, Noted Sociologist

The expansive dreams of a newer, freer, and more secure world after the defeat of the Nazis and Fascists—the same dreams which shone so brightly in the First World War—have quickly faded into emptiness. The world finds itself today in a state of political and economic chaos and in a moral and spiritual debacle such as seems never before to have existed throughout its history.

The economic contradictions between the industrially backward countries and those in an advanced stage of industrial development, and the similar political contradictions between Eastern and Western Europe—as well as between North and South America—become sharper and more clearly defined. Even bolder and clearer are the purely political differences between the democratic and the totalitarian systems.

At the same time we are witnessing a radical regrouping of world political and economic forces, as well as a re-shifting of the world's centre of gravity from Europe to the American continent. A process of this sort does not come into being without travail. The entire process is also complicated and involved with the movement towards freedom of the colonial peoples whose stirrings presage a long and arduous struggle.

And finally, a fearful bankruptcy of civilized morality, the abandonment of the Ten Commandments, has taken place before our eyes — a bankruptcy embodied not only in the terrifying slaughter of Jews by the Hitler hordes, with the active help of a score of other nations, but also in the behaviour of governments and peoples after the war, in the very flush of victory. This entire complex of contradictions and differences, of appetites and ambitions, boils and seethes and keeps the peoples of the world in a tension mankind has never experienced before.

Is it any wonder, then, that there are so few optimists left to believe that the sun of justice will yet rise in our time?

And as always in the long story of the Jewish Diaspora, in such transition periods the Jews are the chief victims. The circumstances of their destiny grind them between the opponents on either side of the battle. All of the contradictions of Jewish life in the Galuth, all of the vulnerable elements in the life of the Jewish people, reveal themselves most clearly in these transition periods. Under the conditions of today's closely integrated world, any crisis involves not only a segment but all of world Jewry. The differentiations, more politico-ideological than socio-economic within Jewry itself, further endanger Jewish national existence.

If we should seek to characterize in a single word the psychic condition of world Jewry (omitting the small number of Jews in Palestine) we would have to resort to the disquieting word "insecurity." The insecurity, of course, takes on varying degrees of intensity in different countries; but when we speak of the psychic condition of the Jews as a world community, as a unique whole, then "insecurity" is the only appropriate term to apply for the Jews in any country. The word is used not in its concrete sense of physical uncertainty, but in the historical interpretation of the term, in the sense of a subconscious feeling that we are everywhere that people who are vulnerable to destruction, that people whom it is tragically easy to scatter and disperse, that people whose broken bodies might become the bridge to unite the most irreconcilable enemies.

This historic insecurity derives not only from the circumstance that we have gone through a period when, in the very centre of the civilized world and before the world's very eyes, there has been an organized annihilation of six million men, women and children and when a score of nations, engaged in a bloody struggle against the organized forces of murder, helped in the wholesale slaughter. How could this circumstance do anything else than plunge all sections of Jewry into a feeling of insecurity, even in the most enlightened countries, and even those Jews who are far removed from the currents of Jewish life? Whether one is aware of it or not, or whether one convinces onaself to be free from such a feeling of terror, in reality the terror is there, gnawing away like a worm in every Jew's soul.

The truth is that the blood bath we have gone through shows all too vividly that in this day and age there is no limit to the catastrophies which may overwhelm the Jew. Nevertheless I would venture to say that the shock suffered by the Jewish people is even more intense after the catastrophe.

It was so easy to have the hope —even the conviction—that a world which paid so bitter a price for Nazism and which had so convincing a demonstration that anti-Semitism had become the most terrifying of all political instruments for poisoning entire peoples—even to the point of reconciling enemies —that such a world would turn away with contempt from a sickness of this sort and would undertake to destroy it root and branch.

But what did happen? Anti-Semitism is stronger and more unbridled to-day than it was before the war. The blood of the millions of slaughtered victims had hardly dried before new pogroms were being launched against the survivors. Regret, repentance, remorse — of this there is not even a sign. Only with the greatest reluctance are there any sporadic attempts made to enact legislation in one or another country to restore to the survivors the possessions looted from them. But even in this respect only microscopic advances have been made even in such countries as Germany and Austria, where the function and power of government rest in the hands of the victors.

The complete indifference of the world to the Jewish tragedy, the untroubled return to daily affairs —as though crematoria and Treblinka had never existed; the treatment of the survivors of a slaughter without parallel in the world's history, compared with the treatment of the refugees of other nationalities (although among these there were a substantial percentage who had joined in the murder and torture of Jews)—none of this can fail to have its influence on every single segment of the Jewish people wherever they may find themselves and whatever degree of freedom they may enjoy in the countries where they reside. There is no doubt that the familiar phrase—"It can't happen here"—has lost its conviction among those whose lips so glibly repeat it.

This feeling of insecurity manifests itself in various ways, depending on the concrete living conditions that exist in various countries. It takes on the form of stark fear for physical existence in the Moslem countries, and compels Jews to contribute funds to the Arabs for the war against their own fellow-Jews in Palestine. In the European countries it manifests itself in the fear of the probability of another war, with the consequence of a new Jewish holocaust, and in several other countries in the fear of being completely cut off from the rest of the Jewish people. It oppresses the souls of the Jews of Central and South America, where their spectacular economic successes incur the enmity and hatred of their competitors.

And finally, in the United States and Canada, the two countries where the national atmosphere is the purest and the most wholesome, it manifests itself in a frantic search for comfort and strength in the ancient Jewish tradition, in the eternal national-ethical ideals, in a rejection of those ideals of assimilation in which the Jews there so earnestly and naively believed only yesterday.

If one wanted to characterize the reaction of the so often and sorely tried Jewish people to the dilemma described above, one might use the phrase "inner strengthening" — the steeping of oneself in

(Continued on Page Ten)

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A Program For Denazifying Germany

By Dr. Robert S. Marcus, Political Director, World Jewish Congress

The present international situation which has split the world into two hostile camps has resulted in the re-establishment of German economic and political power in a manner calculated to endanger the peace of the world. It is a sad fact that the Allied plans with respect to Germany, as expressed at Yalta and Potsdam, have never been effectively implemented.

The world is now witnessing a resurgence of National Socialist and other undemocratic influences in Germany; a revival and open manifestations of militarism and a pattern of political and economic development, closely identified with those who dragged the world into the last global war. In northern Germany parades of jack-booted Nationalists are held and groups of former SS men and Nazi party members are again being organized all over the country. These developments have been accompanied by, and are to a certain extent the result of, the mass return to key positions in the political, judicial, economic, educational and cultural life of Germany of persons who were not only loyal adherents of the Nazi regime and party, but who also held high office under Hitler's rule. New German parties and groups which have made their appearance offer concrete and substantial evidence of the existence of a strong trend among the Germans to foster militarism, narrow nationalism and racialism.

The courts, general administration, police, the schools and the press are again in the hands of those who on the basis of Allied agreement were to be excluded from such posts. Thus, for example, in Bavaria 83 per cent of the judges, 81 per cent of the public prosecutors, as well as 11,000 teachers — who previously had been dismissed — are former members of the Nazi party. In Schleswig-Holstein, which has a Social Democratic majority and a purely Social Democratic Government, 91 per cent of all judges, prosecutors and court officials are also former party members.

At the same time, the German economy is being rebuilt in such manner that its industrial potential may, in the future, be turned against the Allies and exploited in such manner as to destroy international peace and security. Cartels and monopolies, such as those that helped to prepare the Nazi war of aggression, have been revived.

The results of denazification are likewise very revealing. Out of almost 13 million people who registered under the Denazification Law, 9¾ million were not considered suspect, nearly 2½ million more were amnestied without trial, while 33.6 per cent of those brought to justice were also amnestied. Only one-tenth of one per cent were considered "major offenders."

It seems to me that a constructive program to safeguard the world from the threat of a renazified Germany would require the following:

The revival of military organizations and the spirit of militarism must be prevented, all military and para-military organizations must remain outlawed. The teaching and preaching of nationalist ideologies should be outlawed and the use of the media of press and information be limited to the purposes of democracy.

Reconstruction of industries capable of being used or converted to war purposes must be restricted and carefully supervised.

Nazis and their followers must be excluded from positions of importance in the political, economic, financial, cultural, propaganda and other branches of German life.

Mrs. Maurice A. Levine, 33 Delevan Avenue, Toronto, of Toronto Chapter Number 434, Bnai Brith Women, was elected a member of the executive committee of Women's District Grand Lodge of the District Number One ninety-seventh annual convention, in Boston, Mass. This Chapter was awarded an electric menorah as a prize for the Chapter gaining the most members in the District in the past year. Toronto delegates at the convention were: Mrs. Edward Wiser, 107 Ava Road; Mrs. Harry J. Pachter, 84 Chudleigh Avenue; Mrs. Norman Cowan, 46 Broamar Avenue; and Mrs. Myer Sulman, 4 Killarney Road.

Political parties must function on truly democratic principles and be led by truly democratic elements only: denazification must be continued with the utmost vigilance; war criminals and perpetrators of crimes against humanity must be brought to justice.

Truly democratic movements and their representatives should be encouraged in every possible way to participate fully in all spheres of public life, including but not restricted to, positions of responsibility in the fields of economy, education and culture, administration, the judiciary and public security; a long-range program of re-education of the German people toward the ideals of democracy must be established and implemented.

Until there has been sufficient evidence of a change in the German mentality, occupation of the territory of Germany as well as closest control of all phases of German public life should be continued.

WORLD JEWRY AFTER THE WAR

(Continued from Page Nine)

one's own past, a concentration of the spirit on the unique and eternal Jewish values. We are living now on the threshold of a profound process of the broad reappraisal of values which have up to now ruled over the Jewish intelligentsia in all its varied forms. And the more estranged and alienated the Jewish segment was, the more intense its dismay and the more frenzied its search for the road back, the path to a source and a spiritual home.

In its deeper essence the creation of a Jewish homeland in Palestine constitutes more of an "inner strengthening" than a physical, economic, or even a political phenomenon. The fact remains that 92 per cent of world Jewry still lives in the Diaspora, and it is anybody's guess as to how long that will remain the case. But in respect of the strengthening of the the spirit of an entire people, in the sense of securing a cultural continuation not only for the fortunate segment in Palestine but also for the entire body of world Jewry, in the sense of reviving the Jewish heritage and opening up new reservoirs of spiritual renewal — in these respects the influence of the newly created edifice in Palestine is boundless.

Without succumbing to the delusion that a halt can be called to the process of assimilation or to the process of disintegration that began with the Emancipation and reveals itself most clearly in those countries which boast the greatest degree of equal rights, it must be recognized that in every land where Jews dwell and in every segment of the Jewish people a feverish cultural activity is manifesting itself, an intensive broadening of all the instrumentalities which might secure the further existence of the Jewish people as a national whole.

This newly awakened national-spiritual energy, which was undoubtedly brought into being largely by the Hitler catastrophe, has become creative and fruitful as a direct result of the existence of the Yishuv in Palestine, which, it might seem, was prepared before the war as though by divine providence to fulfill its present mission. The impression is created as though, through the frenzied intensification of a cultural life, the Jews were seeking to deaden the gnawing sense of insecurity, to compensate for their loss of faith in an alien world with an intensified faith in themselves and their people.

It is a noteworthy and significant development, but by no means new in the history of the Jew, who, in spite of the black clouds that have lowered over his head in most of the countries of the world, has built his communal institutions and organizations, established educational and cultural organs, as though in fulfilment of the cry of the poet — "Back to the ghetto" — not in the sense of a complete isolation from alien culture, but rather in the sense of so extending and increasing a unique Jewish culture as not to be swallowed up and obliterated by the surrounding world.

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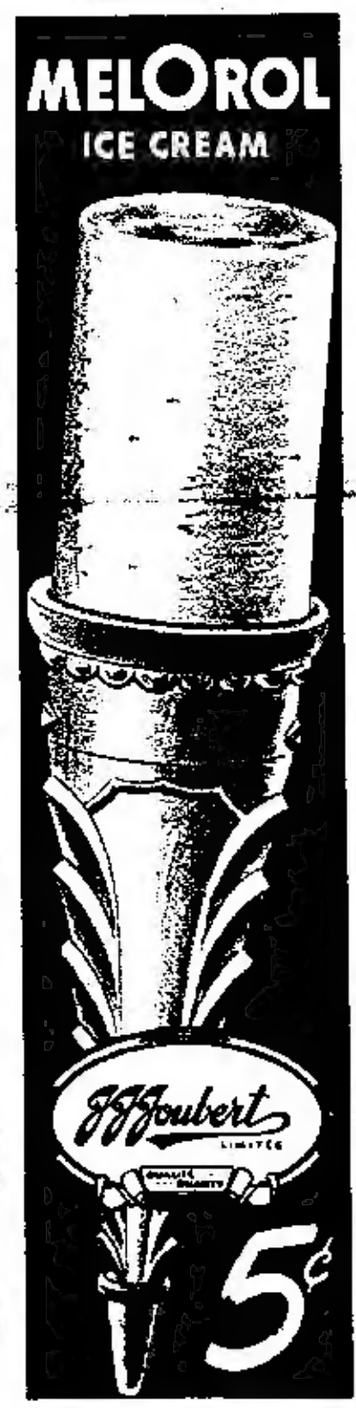

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The Rabbinical Council of America reaffirmed its call to American Jews to recognize the Chief Rabbinate of Israel as the central religious authority for world Jews. The action was taken in a resolution approved by 150 rabbis from the United States and Canada at the thirteenth annual convention of the Council in Atlantic City, N.J.

Approval came after the rabbis heard the chief Rabbi of Israel, Dr. Isaac Halevy Herzog of Jerusalem, extend an invitation to the United Orthodox Rabbinate of America to send a delegate to the World Rabbinical Conference that will convene within the next year in Jerusalem and ultimately establish a central religious authority for universal Israel.

Discussing the relationship of the Rabbinate Council and American Jews with the Chief Rabbinate in Israel, Rabbi Charles E. Shavel, of Edgemere, L.I., told the convention, "It is clearly understood that the relationship is purely voluntary and that therefore the Chief Rabbinate will act as a guiding light to all Jewish communities that seek religious instruction in the light of Torah and its oral traditions."

In his speech to the delegates, Chief Rabbi Herzog urged the united forces of Orthodoxy in America to join efforts with the Rabbinate and the United Orthodox bloc in Israel to fulfill its prophetic destiny by establishing a unique democratic state based on original biblical concepts.

"True democracy does not mean a spiritless, godless state," Dr. Herzog said. "Although the state will not interfere with the freedom of the individual, it must bear the specific impress of a God-conscious people."

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Yiddish Poets Of The "Third Destruction"

By S. Niger

In so far as Yiddish writers are conscientious — and they are — they no longer want to be reckoned with as artists, or "only" artists. It is as if they feel guilty that their people's and their own tragedy has become "a theme" for their poems or stories. The *Midrash* tells how God spoke to the children of Israel after they had passed through the Red Sea and the Egyptians had been drowned in it, saying: "My creatures are drowning in the sea, and you sing a song for joy!" The creatures who have "drowned" in recent years were not Egyptians, not enemy oppressors; they were bone of our bone and flesh of our flesh. . . .

For this reason H. Leivik, the most sensitive poet of Jewish sorrow, who published a collection of poems bearing the characteristic title *I Was NOT in Treblinka* (New York, 1945) opened his book with these two lines:

"Oh, who on the steps of
Treblinka's paths
Will forgive me the sins of
song!"

Leivik is not the only Yiddish poet of our day who asks forgiveness for the "sins of song." All the other Yiddish poets do so as well. They all feel that what happened to their people should indeed force them "to hang up their harps on the willows" by the rivers of Poland or America. They all feel, with Aaron Zeitlin, who has mastered the art of expressing in modern forms, in Hebrew as well as in Yiddish, his deeply traditional mystic appreciation of the world, that "Were Jeremiah to sit by the ashes of Israel today, he would not cry out an *ekhah*, a Lamentation, nor would he drown the desolate places with his tears"; that "The Almighty Himself would be powerless to open up his well of tears"; that "With the lost millions of his people He, too, would maintain a deep silence." "For even an outcry is now a lie, even tears are mere literature, even prayers are false. . . . But . . . poets, too, are only human, and if they cannot help themselves — they must unburden themselves of the weight that lies heavily on their souls; they must help us, their readers, soothe our pains through artistic sublimation."

And these are the two deepest emotions that stimulate the Yiddish poet of our day: the sense of the well-nigh profaning impotence of the human word in expressing the super-human sorrows of our time, and, on the other hand, the urgent necessity of finding a word for that deep-seated muteness.

The fearful recognition of the weakness of human powers of expression in an age of overwhelming events — and the hope and endeavour to reveal hidden forces of human language — this paradox was found in Yiddish, as well as non-Yiddish, poetry also in the years following World War I, but under different circumstances and with different results. At that time it was manifest in the Yiddish poetry of liberated Poland, whereas today the centre of Yiddish literature is in America. Today all that could reach us from Poland and Eastern Europe, in the beginning at least, is either embittered and perplexed Ghetto folklore or the tragic-heroic Resistance songs. What I have to say concerning the spirit of our new poetic creativity is pertinent particularly in America, which is the last surviving centre of free and variegated Yiddish literary work. (There is a Yiddish literature, of course, also in the Soviet Union, but, unfortunately, it is bound by one-sided partisanship.)

A second, more crucial difference is that after World War I the new sobriety and disillusionment of the "Lost Generation" led to the ridicule of lyric poetry, and, as a first consequence to anti-poetic poetry, a sort of aesthetic of anti-aestheticism, then to a revolt against all the accepted rules of 'are poetics' —to a constant search of new forms or, more often, to a distortion of the old forms. Now, after 'hurban Europa' the destruction of European Jewry, one senses a revolt, not against any lyric poetry in general, but exclusively against writing poems on the theme of "Treblinka" —*when one has not been in Treblinka.* — As if it were possible to suffer vicariously the Jewish fate through artistic Jeremiads!

Literary men feel that these matters are too painful to be material for art. And in order to free themselves from this artistic, as well as purely human, doubt, they make this very doubt their subject matter. Thus almost every Yiddish poet who even mentions the gas chambers and the crematoria — and there is no poet who has the courage to avoid mentioning them —points up, in his writing, this contradiction: First, that this is indeed a time for silence and that silence is impossible.

"Remember what Amalek has done unto you" — this is one of the reasons given for the impossibility of silence. We must brand it, like the sign of Cain, on the forehead of the collective murderer. Even more important — it is necessary that we ourselves and those who come after us remember what our people suffered in this terrible age.

Z. Segalovitch, one of the novelists and poets who fortunately managed to escape from Poland immediately after Hitler's invasion and who is now in Tel Aviv, expressed his sentiment clearly in one of his many poems:

"This is what I demand and implore of you —
Pass it not by nor avoid it . . .
The dead can no longer be rescued—
Find at least an escape for their pain.
Let it abide for generations to come,
To be told for endless ages.
To be inscribed on enduring parchments —
The destruction of the Jewish people."

This deep need is uppermost in their minds — to memorialize, to unburden the heart, and, above all, to testify against the murderous enemy before the court of the world and future generations. A similar need led to the dedication of a large portion of our ancient literature to the Egyptian episode in our history. It filled the mediaeval chronicles and the entire Jewish literature of the Middle Ages with lamentations over the bloody edicts, expulsions and pogroms. And it culminated in our own day with Bialik's *City of Slaughter.* This same deeply human and deeply Jewish-national need made of the Yiddish poets who themselves lived in the Ghetto and who could say with Jeremiah of old: "I am the man that hath seen affliction with the rod of His Wrath," the chroniclers and the elegists of the Great Destruction.

The poets who were imprisoned in Hitler's ghettoes and concentration camps, both those who perished with the rest of their people and those who escaped with their lives, sensed the natural need to cry out and to give voice to their muted anguish and anger. That this was so can be clearly seen when one reads *The Song of the Slaughtered Jewish People*, which was discovered after the martydom of the Hebrew-Yiddish poet, Isaac Katzenelson, the poet who had been driven from Lods to the Warsaw Ghetto and from there to a French

(Continued on Page Fourteen)

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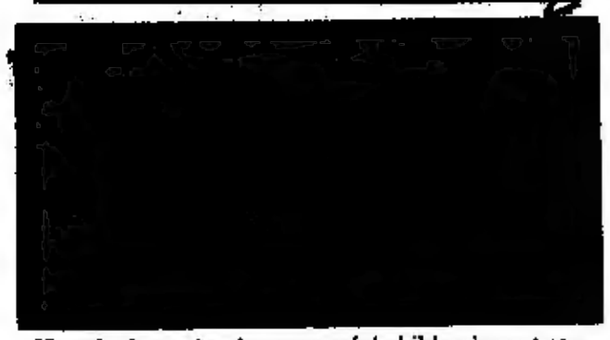

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Social Notes — Montreal

(Additional Montreal Social Notes On Pages Two And Three)

Mr. and Mrs. A. Goldenblatt, Somerled Avenue, were hosts at dinner at the Tic-Toc, and theatre, honoring Miss Estelle Bercovitch, daughter of Mr. and Mrs. H. Bercovitch, Esplanade Avenue, and her fiance, Charles, son of J. Retter, Esplanade Avenue, and the late Mrs. Clara Retter. Also present were Mr. and Mrs. Bercovitch, parents of the bride-elect. Mrs. Goldenblatt wore a pale pink suit, a white sheer blouse, and a natural straw off-the-face hat, trimmed with orchid-coloured flowers. Mrs. Bercovitch was dressed in a turquoise-blue suit, a pale pink blouse, and a natural straw hat, trimmed with pink flowers; while the honoree was wearing a black sheer cocktail dress, trimmed with lace at the neckline, and a navy-blue straw hat, trimmed with flowers. The honored couple, who will be married on June 18, was presented with an ivory-coloured radio.

Miss Lillian Berbrier, daughter of Mr. and Mrs. A. Berbrier, Canterbury Avenue, and fiancee of Aaron, only son of Mr. and Mrs. M. Rudolph, Champagneur Avenue, was entertained at a luncheon at Ruby Foo's, by her mother and her fiance's mother, with about one hundred and fifty guests present. Mrs. Berbrier wore a navy-blue two-piece crepe dress, with a printed bodice, a white straw hat, trimmed with white flowers, and a corsage of white roses. Mrs. Rudolph wore a grey printed dress, a natural straw hat, and a corsage of red roses. The honoree, wearing a dusty-pink taffeta cocktail dress, and a pink felt hat, had a corsage of baby pink roses. A variety of flowers adorned the table. The honoree, who is a bride-elect of September 21, was presented with a dinner set by her fiance's mother. The wedding will take place in Shaare Zion Synagogue.

Entertaining for Miss Zella Safran, 615 Champagneur Avenue, prior to her marriage to Isidore Berish, Clark Street, were: Mrs. Ben. Bellman and her daughter, Mrs. Sol. Karanofsky, Clark Street, at a dinner party presentation, at El Morocco; Mrs. Samuel Berlin, Darlington Avenue, tea presentation; Mrs. A. Singerman, Champagneur Avenue, and Mrs. P. W. Cohen, Stuart Avenue, dinner presentation, at the Tic Toc; Mrs. Max Kolber, Stuart Avenue, and Mrs. H. A. Cohen, de l'Epee Avenue, dinner presentation, at the Tic Toc; Mrs. J. Thuns, McEachran Avenue, and Mrs. B. Clamen, Hutchison Street, dinner presentation; Mrs. Harry Adeland, Park Avenue, dinner party presentation at the Tic Toc; and Misses Sheila Seigler, Fay Gruber, Brina Peritz, Sarabel Kravitz, Mrs. A. J. Bye, and Mrs. Phil. Batist, dinner presentation at the Bucharest Tzigana Room.

Mr. and Mrs. David Diamond, 5181 Jeanne Mance Street, celebrated the pidyen-ha-ben of their son, Israel Ben Zion, who was born on June 6, the first anniversary of the establishment of the State of Israel. He is the grandson of Mr. and Mrs. C. Darabaner, 5686 Park Avenue, and of the late Mr. and Mrs. Benjamin Diamond, of Montreal. Harry Diamond, 367 Edward Charles Street, placed the child in the ceremonial chair. Cantor Nathan Mendelson then gave him to his grandparents, Mr. and Mrs. S. Darabaner, who blessed him, and handed him to his godparents, Mr. and Mrs. H. Darabaner, Queen Mary Road, his uncle and aunt. Mr. Darabaner, the grandfather, held the child during the ceremony. Mrs. Rubin Saginur (nee Minnie Chananie) assisted. Then the child was presented to Cantor Mendelson who explained the significance of the ceremony; and after that, he was redeemed by his father, who paid Cantor Mendelson, a Kohan, five pieces of silver coin. Abraham Lottner, Villeneuve Street West, an uncle, sang; and Cantor Mendelson led in the singing and the prayers. Assisting at the dinner party which followed were Mesdames David Rosenbaum, Abraham Lottner, Harry Darabaner, and Abraham Nester. Others present were: Miss Sadie Batist, Mesdames S. Silver, E. Schlepack; Roslyn and Vivian Saginur; Samuel Lottner, Mrs. Sophie Rosenbaum and son, Zave; Abraham Nester, Saul Diamond, Mr. and Mrs. J. Borenstein, Mr. and Mrs. Harry Diamond, de Bullion Street; Mr. and Mrs. Harry Diamond, Edward Charles Street; Mr. and Mrs. Hyman Diamond, N. Rabinovitch, and L. Rabinovitch.

Mr. and Mrs. Joseph Merling, 4893 Clark Street, entertained at a birthday party in honor of the first birthday of their only grandchild, Earl Richard Arkin, who was one year old. He is the son of Mr. and Mrs. Joseph Arkin, of Newport, Vermont. Others present were: Misses Ruth and Edna Merling, his aunts; and Mr. and Mrs. B. Merling and daughter, Sandra; Mrs. M. Merling and children, Jerry and Miriam; Miss Lillian Zinman, Mrs. W. Zinman and children, Jack, Morris, Adele and Samuel; Mrs. I. Segal and sons, Zave and Nochim; Mrs. B. Migicovsky and son, Manuel; Mrs. H. Witt and daughter, Judy; Mrs. V. Resnickoff and children, Steven and Nancy; Mrs. B. Surkes and son, Steven; Mrs. W. Silverman and grandson, Arnold Silverman; and Elaine Ziderman, and Edward and Evelyn Pascal. Miriam Merling sang in English, and Nochim Segal, in Hebrew. Mrs. Joseph Merling, the grandmother, wore a blue dress; Mrs. Arkin, the mother, a white blouse and black skirt; and Earl Richard, a white and yellow suit, with yellow socks and white shoes. The birthday cake was blue, trimmed with pink and yellow roses, and two pink candles, and inscribed. The children received prizes and gold-shaded suitcases filled with candy. Those who were unable to come to the party were: Sandra and Michael Merlin, Fred Toulch, Billy Samis, Steven Kolofsky, and Roslyn and Barbara Levy, all of Montreal; and William Arkin, Earl Richard's grandfather; Miss Sylvia Arkin, his aunt; Mr. and Mrs. Moses Arkin and son, Saul, of Newport, Vermont; and Mr. and Mrs. Benjamin S. Nathan and son, Irwin, of Barre, Vermont.

Mr. and Mrs. David Bell, 222 Van Horne Avenue, celebrated the bar-mitzvah of their only son, William, who was called to the Reading of the Law at Beth Solomon Synagogue, Clark Street. Mr. and Mrs. Bell entertained one hundred and sixty-five guests at a dinner and dancing party at the Bucharest. Mrs. Bell received, in a brown lace dinner gown, over cocoa-shaded taffeta, which was designed with a roll-collar, shaping into a low, V-neckline; long sleeves, and full skirt; with a purple orchid corsage. Sandra, aged ten, sister of the bar-mitzvah boy, wore a green taffeta dress, with a cluster of baby pink rosebuds. Mrs. A. Malcoff, 6016 Park Avenue, grandmother of the bar-mitzvah boy, wore a black lace and crepe dinner gown; and Mrs. P. Asch, Clark Street, also his grandmother, wore a blue crepe afternoon dress. Each had a corsage of pink roses. The tables were adorned with tulips; and the head table, with roses, and seasonal flowers. The birthday cake was in the shape of an open book, decorated in silver shades and blue. The candles were lit by: the parents; Mrs. A. Malcoff and Sandra; Mr. and Mrs. P. Asch; and Mr. and Mrs. Myer Malcoff, Linton Avenue; Mr. and Mrs. Harry Tuchow, Hampton Avenue; and Mr. and Mrs. Leslie Bell, Lajoie Avenue, all uncles and aunts of William; Mr. and Mrs. M. Yanofsky, Lajoie Avenue, his great-uncle and great-aunt, who are also his godparents; and by Mr. and Mrs. Hyman Yanofsky, Wilderton Crescent; Mr. and Mrs. Max Yanofsky, St. Urbain Street; Mr. and Mrs. Louis Singer, Hutchison Street; Mr. and Mrs. Hyman Steinberg, Colonial Avenue, all great-uncles and great-aunts of William; Mr. and Mrs. Nat Coshof, Park Avenue; and Mr. and Mrs. Jack Genser, Deacon Road. Bill Aronson was master of ceremonies. William spoke in English; and Mrs. H. Yanofsky and M. Zalmonovitch spoke. Gerald and Arthur Yanofsky, Lajoie Avenue; Lawrence Yanofsky, Ridgewood Avenue; and Mrs. Morrie Bier, Northmount Avenue, all cousins of William, sang. Rabbi S. Herschorn said the blessing over the ceremonial challah. Mr. and Mrs. Jack Levine, of Ottawa, Ont., were present.

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FAILURE OF THE AMERICAN REFUGE

(Continued from Page Seven)

session. The Senate, however, approved a resolution to undertake an investigation of the whole immigration system, including the DP problem. The resolution was introduced by Senator Chapman Revercomb, a Republican from West Virginia.

What is the purpose of the Revercomb investigation? Obviously, the purpose is not to increase quotas or remove immigration restrictions. Revercomb, who is a known foe of liberal immigration laws, is advocating additional "safeguards" to the U.S. immigration system. He is not one to hide his intentions. During the discussions on his resolution, he told the Senate:

"From time to time, it has been necessary for us to re-examine our policy as to who in equity and good conscience should be admitted into the U.S., keeping in mind the best interests of this country. These questions may well be posed to-day: Are our present quotas proper? What is the present capacity of this country to absorb immigrants in view of the present economic and social conditions? Is our method of determining eligibility to admittance sound? What are the results of experiments in Canada of a selective immigration system?"

The tenor of these questions clearly suggests that the Revercomb investigation would result in recommendations aiming for further reduction of quotas or the establishment of a system of selective immigration similar to that adopted by Canada in 1946, which by its very nature, is discriminatory. Among the safeguards advocated by Revercomb in advance of the Senate committee's report were the following: potential immigrants must not displace U.S. citizens in either employment or housing; they must settle in areas where their services can be utilized and "not just be dumped into our large cities"; and they must all be carefully screened to make certain that they "can fit into our scheme of government." Many sins can be easily covered up through such elastic safeguards.

The more immediate reason behind the investigation was that it served as a delaying tactic to any action on the Stratton Bill or similar bills until near the very end of the 1948 Congressional session, in the hope that throughout the long months and years of waiting the DP's will have grown tired and many will have emigrated to other countries. It is in the light of the Senate's action and approval of the Revercomb investigation that one obtains a more lucid understanding of the delay and failure of the House of Representatives to heed the almost universal plea for passage of the Stratton Bill. It was a "wait and see" attitude—wait until the Senate had been given clear sailing to proceed with its investigation and then see the direction in which the investigation is veering.

In the last week of the regular 1948 session, which ended on the morning of June 20, both houses of Congress suddenly called up the highly discriminatory Revercomb-Wiley Bill, which had been prepared in committee chambers without much fanfare. This Bill was quickly rushed through the necessary committees and before the public became aware of its contents it had reached the floor for brief discussion and a vote. Word had gotten out in the press about its many discriminatory clauses and at once protests from all parts of the country began to flood the offices of Senators and Congressmen.

Attempt after attempt was made before the final vote to amend the Bill, to eliminate its obnoxious and derogatory clauses, to liberalize it to a point where it will help solve the DP problem—but every effort was doomed to defeat except one: the number of DP's to be admitted within the coming two-year period was raised from 100,000 to 200,000. The House succeeded in liberalizing a number of the discriminatory points, but in the subsequent conference between committees of the two chambers to iron out the two versions all of these liberalizing efforts were thrown out, except for some minor compromises such as the percentage of farmers to be admitted being reduced from 50 to 30 per cent, and the percentage of Balts from 50 to 40.

The Bill was then rushed through for a vote on the final day of the session and sent on to President Truman for his signature. At once there was an outcry for the President to veto it, but he signed it several days later on the grounds that it was better than nothing and that an earnest effort would be made at the next session to amend it. To his credit it should be said that among the major points he advocated in his message to the special session of Congress which followed several weeks later—on July 27, to be exact—he urged that the DP Act be amended. He said:

"The Displaced Persons Act in its present form discriminates unfairly against some displaced persons because of their religion, land of origin or occupation. These provisions are contrary to all American ideals. This Act should be promptly amended to wipe out these discriminations. Furthermore, the present act permits the entry of only 200,000 persons, and charges against future immigration quotas. I believe strongly that the Act should provide for the entry of 400,000 persons over a four-year period, and they should be outside the normal immigration quotas. The Act can and should be amended promptly."

We have referred to the Act as "discriminatory," "vicious," etc. Let us briefly examine it. After all, supporters of the Act will argue, it allows 200,000 to enter the U. S. and what can be vicious about that? That surface opinion takes on different colour when the "fine" points of the Act are analysed.

Despite the fact that a substantial number of DP's are to be admitted, the new Act is actually a move in the direction to shut off immigration to the U.S. completely and as such it is the most dangerous anti-immigration piece of legislation for nearly a quarter of a century since the quota system was instituted in 1924.

The anti-immigration elements in the Senate, headed by Senator Revercomb, are currently conducting hearings in Washington on the whole immigration system with the ultimate aim in mind of abolishing the quota system and replacing it with a discriminatory system of selective immigration. The hearings are an outgrowth of the investigation undertaken by the same group in 1947 after the Senate approved a resolution for that purpose, to which we referred earlier. The Revercomb committee report to Congress means that this will be the beginning of a concentrated drive for a more rigid immigration policy.

How does all this fit in with the discriminatory DP Act passed by Congress in June? That Act was the first move toward a more rigid immigration policy because the entire Act is based on a system of selective immigration. It was de-

(Continued on Page Eighteen)

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1. A non-swimmer, Caughell fell from a scaffold strung on ropes about 25 feet up the side of one of the towering "spuds" supporting the dredge.

2. Both men wore heavy work clothing and the 130-lb. Orr had no easy time keeping Caughell, who weighs 190, from drowning.

3. A rope was thrown to the two men and soon they were being hauled up to the dock of the dredge. A near tragedy had been averted.

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dives from deck to make dramatic rescue

Working on a dredge in Port Stanley harbour, Clarence Caughell was on a scaffold 25 feet up the side of one of the "spuds" which support the dredge. Losing his balance, he fell into the cold harbour waters. Seeing his comrade dazed and floundering, Marvin Orr leaped from the upper deck and swam to the rescue. Both wore overalls and work boots, but Orr succeeded in getting a grip on his friend and both were hauled to safety.

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YIDDISH POETS OF THE "THIRD DESTRUCTION"

(Continued from Page Eleven)

concentration camp and finally to a Nazi gas-chamber. The story of this rare manuscript, how it was written and preserved, shows us that the men over there were less able to remain silent than we here.

Whoever had the least opportunity to do so, took his very life in his hands in order to cry out his pain with a pen, if not with his mouth. They had a burning desire to see to it that what they wrote down should be preserved, and so they sought every means to preserve it, writing on the walls of their prisons, when paper was not available. The martyr poet Katzenelson, whom we have mentioned, strove to find a large bottle in which to hide his writings, and succeeded with the help of his devoted friends. His *Song of the Slaughtered Jewish People* lives and will live although he, alas, is dead.

In this latter-day *shtuh* our modern Jeremiah asks himself: "How can I sing? How can I even open my mouth now that I am left all alone? My wife and my two children — O horror! I am stricken with horror! Someone is crying. I hear weeping from a distance." Over and over again he asks himself — how can I sing? And over and over again he answers that he must sing, that he must lift his anguished and broken voice, that he must search for his dead "in every ash-pile, in every mound of earth." His dead are gone — he knows not where — and he begs them: "Cry out from every plot of ground, from under every stone, from the dust cry out, from the flames, from the smoke . . . It is your blood and flesh, it is your marrow and bone, it is your life . . . Cry out! Cry aloud! Cry out from the furnaces, cry, young and old. I want a world-shaking shriek, a cry of woe. I want to hear your voice . . . Cry out, Slaughtered Jewish people! Cry, cry, cry out!"

Do you remember the pogroms in the Ukraine after the first World War? During that dark period, which seems in retrospect so innocent, when the Ukrainian pogromists were approaching, the frightened and helpless Jews assembled in houses and synagogues, lifted up such a fearful din that could never be forgotten by those who heard it. This was not so much a cry for help as a yell that might throw fear into the hearts of the murderers. The yelling and the crying in those days had a purpose, but Katzenelson's had none. His was crying for the sake of crying. The poet wanted nothing more than to shout down the silence which was impossible to hear. He expected to hear no other voice than his own.

We have been looking forward to see in print the chronicles that were miraculously saved. Not all the diaries, notebooks, or lyric outbursts that were written and preserved with so much self-sacrifice and devotion have as yet been printed. Those that were published by *Zukunft* and other organs of the Yiddish press in the last few years show that not only the thorns of superhuman suffering and subhuman "flowers of evil" flourished on the bloody field of Hitler's concentration camps and gas-chambers. On that field there also lived and suffered poetic talents of note.

Aside from the scores of anonymous authors of poems, diaries, and plays there lived such men as Hirsch Gluck, the composer of the partisan hymn *Say Not That This Is Your Last Road*, which has now become a folk song; the martyr Binem Shapevitch, fragments of whose manuscripts have recently been published by the Jewish Historical Commission of Poland. Among the partisans of the Vilna Ghetto, and in the forests around Vilna, the talent of Abraham Sutskever flourished. Sutskever's collected poems entitled *The Fortress*, his prose chronicle, *The Vilna Ghetto*, and his other works will remain in Yiddish literature as the finest artistic human documents of our inhuman epoch.

It is not my purpose to devote too much space to individual works and authors. I have mentioned the names of several ghetto poets in order to point out that their main stimulus was the desire to find expression, and through that expression, a release from their too tragic experiences. Besides that, all of them, like Katzenelson, wanted to hear in the valley of death a cry be it only their own cry of life. They wanted to hear it themselves, and they wanted those that would remain alive, and posterity, to hear and to remember the weeping and the final fright of the muted children, the screams and the vain, heaven-piercing shrieks of their fathers and mothers.

This desire made them the recorders and made the other Yiddish poets the elegists and the protagonists of justice of the "Third Destruction." Thus, with few exceptions, the entire Yiddish poetry in recent years is one grand Book of Lamentations, written by greater and lesser Jeremiahs.

Since all the poets have become authors of lamentations, it is only natural that the emphasis in their poetry should be not on its soothingly aesthetic function but rather on its emotionally aroused and arousing social-ethical mission. Almost all of them ask, in modern terms, the old and eternally new question: What has happened to the conscience of the world? Where is God? Why is He silent? Almost all of them, even those who previously created "art for art's sake" are now infused with the spirit of the traditional Jewish ethos — and the atmosphere of Yiddish literature today, particularly the poetry, is, as of old, not that of a peaceful Temple of Art but that of a stormy courthouse, in which the nations of the world, and God Himself, are being judged.

In spite of this, it is significant that a great part of this emotionally aroused poetry manifests a high degree of artistry. The purely formal techniques of the poem have not been neglected, notwithstanding the fact that the poet is so shaken and bewildered by ethical problems and religious doubts. The multitude of poetic works written by the most eminent American and European Yiddishists as a reaction to the horrible events in the ghettoes and camps stand frequently on a higher artistic level than their previous work.

With the exception of one or two individualistic lyric poets, the overwhelming number of Yiddish poets today have only one theme in their work, the fate and tragedy of the Jewish people. Not only poets such as J. J. Schwartz, whose work has long been imbued with national motifs, and H. Leivik, in whose lyric and dramatic poetry there has always been an intimate relation between his personal fate and that of his people and the world, but also many other formerly individualistic poets (such as J. J. Siegel of Canada) have become primarily national poets.

This does not mean that they declaim on the holiness or heroism of our people. They concern themselves and identify themselves with the life and sorrows of the people. Because of this their national poems contain the element of honesty and intimacy characteristic of personal poems. Like all of us, they are driven between fear and hope, despair and faith, impotent wrath and fighting courage. They see and depict for us the desolate remains of great Jewish communities, the ashes of tortured and cremated millions. But here and there one detects a ray of hope, in the words of the young poet Moshe Shulstein—

"There is a speech in the ashes that does not die out."

The mission and the prevailing tendency of contemporary Yiddish poetry is — not to let that spark die out. Sutskever in *The Fortress*, expressed it picturesquely in this way.

"A wall against fear and a wall against sorrow
—And one's own body a wall in defense of the fortress."

A wall against fear and a wall against sorrow — this is what the Yiddish poetry of our day strives to be, even though, or perhaps because it is the poetry of fear and sorrow.

This article is from The Reconstructionist.

It was formerly thought that the condition of a mother's teeth must deteriorate during her pregnancy, but it is now known that there is no good reason to believe that the process of bearing a child must hasten tooth decay. But neglect of the teeth before and during pregnancy often causes much unnecessary suffering. Dental defects should be treated early in pregnancy and the teeth should be kept in good condition throughout the period.

In summer most Canadian highways are jammed with holiday traffic. Many cars are driven by persons with relatively little driving experience and our traffic accident rates are often high. Remember, it takes only one accident to bring tragedy to many lives. So take it slowly, drive carefully. If you drive, don't drink. If you drink, don't drive. Don't let your driving be the cause of injury or death. Don't let accidents spoil your summer holiday.

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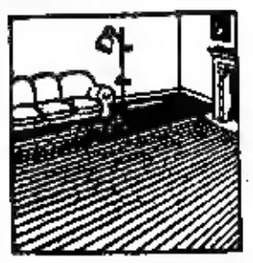

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Steven, aged eighteen months, is the only son of Mr. and Mrs. Murray Herman, 5288 Hutchison Street, Montreal; grandson of Mr. and Mrs. Saul Einbinder, Hutchison Street; and of Mr. and Mrs. Louis Herman, of New York; great-grandson of Mr. and Mrs. M. Shaffer, of Montreal.

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Mrs. Louis Lebner, 1128 Laurier Avenue West, Montreal, is president of Laurentian Chapter Number 520, Bnai Brith Women.

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Montreal Meetings

● ZIONIST ORDER Habonim: Nathan Gaisin, of Montreal, was elected national president at the twenty-fifth annual convention in Toronto. He served as national vice-president during the last two years, and is a graduate from Young Judaea. Other Montrealers associated with him are: Harold S. Freeman, national vice-president; J. Harry Edelberg, Quebec regional vice-president; Nat Simpson, national treasurer; M. Lecker, honorary secretary. Other regional vice-presidents are David Peters, of Toronto, and Samuel Jacobson, of Halifax.

● PIONEER WOMEN'S Organization: Gordonia Group closing dinner for members and husbands had thirty-five people present, at the home of Mrs. Philip Shiveck, Willowdale Avenue. Mrs. D. Clemans and Mrs. J. Abramson assisted. Mesdames H. Ungar, president; H. Richman, treasurer; M. Hecht, secretary, spoke. Young children who saved their pennies and donated them to Ommah, through Gordonia Group, are: Shirley Amber, Florence Leher, Rhoda Fitelberg, Shirley Ettinger, Sandra Lyman, Leba Starr, Esther Druker, Sandra Shecker, Mona Glickson.

● NEW BETH YEHUDA Synagogue Young People's Group tenth annual banquet, at Suffrin's, had David Goodman as chairman. Officers installed were: Samuel C. Levine, president; David Phillips, Larry E. Levine, Mrs. Samuel C. Levine; and Mrs. Morris Wolman, Hy. Cohen; and executive board: Samuel Cooper, David Goodman, Joseph Cooper, Sol. Zelnicker, Louis Karovitch, Ben. Finklestein, Harry Cohen, Stanley Cukoff, Hy. Druzin, Samuel Zats. Samuel Labensohn, secretary of the synagogue, was guest speaker.

● COMBINED JEWISH Appeal: Mrs. Allan Bronfman Jr., 12 Aberdeen Avenue, entertained the executive and board of the Women's Division at tea. Mrs. David Jacobs, chairman, presided; Walter Friedman, 1949 campaign chairman, spoke.

● JEWISH GENERAL Hospital, Women's Auxiliary: Workers' rally for the subscription campaign, in Shaar Hashomayim Synagogue, on Monday, June 20, at 2.30 p.m., will hear returns brought up to date. Social, refreshments. Mrs. Ezra Lozinski, chairman, and president, will preside then, and also at the closing board tea meeting on Wednesday, June 22, at 2.30 p.m.

● HADASSAH Chapter meeting on Monday, June 20, at 2.30 p.m., is: Kadimah, anniversary tea, with Mrs. M. Gottlieb as hostess, at her home, 2229 Maplewood Avenue, in honour of her twenty-fifth wedding anniversary. Chapter meeting Tuesday, at 8.30 p.m., is: Judith, closing meeting, at the home of Mrs. Samuel Halperin, 5401 Hutchison Street. Mrs. D. Bover, of the Hebrew Ladies Sick Benefit Society, presented a cheque of $500 for Youth Aliyah to Mrs. L. Berman, of Montreal Hadassah, at a special dinner held by the society at Chevra Shaas Synagogue, to raise funds for this purpose. With them were Mesdames N. Plotkin, H. Dolman, I. Rosenberg, B. Ruthen. Ethel Epstein Elin Chapter sponsored a baby name contest and a children's photograph contest, at the Hadassah bazaar and carnival. Those who won prizes in the former contest were: Donald Zubis, 4703 Jacques Hertel Street; Hirsch Cohen, 5220 Queen Mary Road; Susan Boyaner, 5603 Clark Street; Ronald Peter Holton, 5770 Cote St. Luc Road; Esther Applebaum, 611 St. Germain Street; Gilda Stern, 7843 de l'Epee Avenue; Manuel Petrushka, 257 Villeneuve Street West; Sorky Zackon, 130 Prince Arthur Street West; Larry Shaffer, 4348 Clark Street; Marlene Heath, 5288 St. Hubert Street; Kenneth Arnold, 8253 de Gaspé Street; Helen Mirotchnick, 2716 Boissons Avenue; Susan Mary Rosenberg, 1235 Bernard Avenue West; Martin Haber, 3465 Van Horne Avenue; Leonora Rosner, 4844 Lacombe Avenue; Linda Silverman, 130 Prince Arthur Street West; Barbara Susan Schleifer, 4540 Girouard Avenue; Ethel Barbara Mencher, of Bronx, N.Y.; Daniel Lack, 4440 Kingston Avenue; Marie Markoff, 1460 Van Horne Avenue; Edith Cohen, 707 Victoria Avenue; Esther Katz, 6078 St. Urbain Street; Selma Sheppard, 771 Hall Avenue; Robert Kessler, 5430 Cote St. Luc Road; Evelyn Bloomfield, 3180 St. Sulpice Road; Gerald Luterman, whose address was not sent to the Canadian Jewish Review. Child photograph contest winners were: Linda Katz, 925 Ogilvy Avenue, first prize; Hassa Lea Miller, 2425 Maplewood Avenue, second prize; and Faith Marcia Silver, 791 Outremont Avenue, third prize; Marvin Lifshitz, 269 St. Viateur Street West, first prize; Norman Dubis, 4451 de Bullion Street, third prize. The second prize-winner in the boys' section was sent to the Review without proper identification; also, one name in the baby name contest, and both are omitted for this reason. De Sola Chapter closing was at the home of Mrs. O. Galler, 5376 Park Avenue. Saul Miller donated a bedroom chair to be raffled, and it was won by Mrs. S. Winkler, Hartland Avenue, with ticket number 27135, and she donated $10 to the Chapter. Mrs. M. Grumet is president. Syra Miriam Long Spears Chapter closing meeting was a dinner at Ruby Foo's. Mrs. B. Kotler, president, presented WIZO pins to these chapter members who raised $100 each for Hadassah: Mesdames D. Ain, C. Bautel, Ed. Doubilet, H. Freed, S. Gershonson, I. Goldenberg, E. Greenspon, M. H. Grover, D. Gulden, M. Kosa, B. Kotler, I. Kotler, Charles Levi, A. Levine, P. Long, J. Miller, S. Miller, S. Nagus, B. Rubins, J. S. Sandler, N. Schachter, P. Scharf, L. Schoner, L. Selick, C. Shafter, J. Singerman, M. Stotland, I. Stroll, M. White. Mary Hinda Bernstein Chapter Youth Aliyah project realized $1,400.00, chairmanship of Mrs. K. B. May. Officers are: president, Mrs. Bernard Figler; others: Mesdames K. B. May, G. Freeman, M. Diamond, H. Bernstein, S. R. Altrows, J. Miller; K. Angel, I. Leebosh, S. H. Bernstein, B. Stark, S. Forman, M. Goldberg, G. Freeman, H. Bernstein, I. Charness, I. Freedman, H. Meitin, H. Schwartzman, B. Stark.

● MIZRACHI WOMEN Chapter meetings were: Solomon Avigdor Lieff, closing, at the home of Mrs. B. Rosenthal, 4110 Northcliffe Avenue. Elected were: Mrs. J. Blanshay, president; Mesdames W. Schachter, H. Tarder, S. L. Corobow, H. Ashmiel, H. Schwartz, L. Deitcher; Esther Garmaise, closing, at the home of Mrs. B. Garmaise, 397 St. Joseph Boulevard West, elected: Mrs. H. Ancel, president; Mesdames H. Pascal, B. Bramson, M. Silcoff, H. Cuttler. At the give-or-get supper, at Young Israel Synagogue, Mrs. B. Bramson introduced the guest speaker, Mrs. L. Wald, of New York. Mrs. M. Stern, president of the Council of Mizrachi Women, reported; also Mrs. J. V. Richler, treasurer; Mrs. I. Lieff, chairman of Jewish National Fund. At the supper, Mrs. I. Lieff won the raffle of a rug, donated by Mrs. S. Weiser. Shlomo Dalfen Chapter met at the home of Mrs. B. Sand, 5235 Durocher Avenue. On Wednesday, June 21, Rishonot Chapter closing will be at the home of Mrs. M. Spiro, 7775 Stuart Avenue; Young Women's, closing, at the home of Mrs. I. Kraminer, 3790 Cote des Neiges Road; Senior, closing, at Chevra Shass Synagogue, Mrs. J. Aapler, hostess.

● JEWISH COMMUNITY Camps: On June 28, Bnai Brith will send out its first group of 135 boys for a three-week holiday period at camp at Lac Long. Two more groups of equal size will be sent in the course of the summer. Due to the disruption caused by moving, the registration period has been extended to the end of the month. Boys seven to thirteen years of age are eligible. For an appointment call Jewish Community Camps, Be. 8621; or 493 Sherbrooke Street West.

● YESHURIM SISTERHOOD decided to donate half of their regular fees next year to Israel, and to hold drives for the state. Mrs. M. Rosenberg, president, opened the meeting. Mrs. M. Taub, secretary, read the minutes. Mrs. S. B. Goldstein, treasurer, was welcomed back from Saratoga Springs.

● SPANISH and PORTUGUESE Synagogue, Dr. Solomon Frank, Rabbi: Friday, June 17, at 8.00 p.m.; Saturday, at 9.00 a.m., sermon: "The Eternal Light." Daily Minyan services at 7.30; 9.00 on Sundays; every evening at 8.30. Sisterhood Board luncheon had Mrs. A. B. Regenstreif presiding. Annual donor luncheon is on November 1. A Bazaar will also be held in the near future. Committee chairmen are: Miss Jennie Erdrich, Mesdames M. Mensher, M. Fineberg, N. S. Ostro, E. B. Kert, Irwin Bland, S. Gibson, George Kirschberg, M. Markowitz, S. Rosenberg, Martin M. Goldsmith, I. Freeman, Jess Ginsberg, E. Goldwater, Misses Fanny Samuels, Rachel Wolff.

● Rose Goldblatt, 342 Elm Avenue, pianist and teacher, presented Ellen Barnett, Anita Beinhaker, Sandra Blau, Rosaline Cobrin, Lila Davidow, Deirdre Dermott, Janet Engelstein, Frances Nozets, Tobina Nozets, Erika Schenker, Katherine Stern, Beverly Barwick, Peggy Haigh, Dinny Stern in piano recitals.

● HOSPITAL OF HOPE: G. Mazin, 1044 Laurier Avenue West, holder of ticket number 1025, won the hand-made quilt donated by Mrs. Mischa Zukofsky Diamond. The drawing was at the annual give-or-get luncheon, at the Normandie Roof, Mount Royal Hotel.

● A. M. Klein, 4857 Hutchison Street, Montreal, poet and critic, received the Governor-General's Literary Award for 1948 for the most distinguished volume of Canadian verse, with his book, "The Rocking Horse And Other Poems." Mr. Klein graduated from McGill University in the faculties of arts and law, and is a lecturer at the University. He is C.C.F. candidate for Montreal-Cartier riding.

● HEBREW CONSUMPTIVE Aid Association annual Tag Day on June 21, is under the chairmanship of Max Scherer. Taggers call BElair 1838.

● SHAARE ZION Synagogue Sisterhood: Mrs. I. Beinhaker, 4560 Circle Road, was hostess at her home at a dessert luncheon closing board meeting. Mrs. Abe Benjamin poured; and Mesdames Myer Caplan, C. Goldstein, M. Kanigsberg, M. Chisling assisted in serving.

Montreal Classified

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IN LESAGE, room in cottage to rent. Couple preferred; no children. Call AT 9006.

REFINED WOMAN would like to go to Saratoga Springs, or Mount Clemens, as companion; willing to look after invalid or children. BE. 1358.

YOUNG JEWISH businessman requires room and board, preferably in Snowdon district. Call DO. 2539, after 7 p.m.

RUG FOR SALE, Persian; size six feet, nine inches, by nine feet; with pads; blue, rose, and gold coloring. Call FI. 6219.

ROOM TO LET, for business girl or student; room in lovely apartment, on Queen Mary Road. Call EX. 1823, mornings.

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ROOM TO RENT, with young family, in Plage Laval. Kitchen privileges. Call TA. 3910.

DEATHS

Mrs. Fruma Frank, widow of the late Benjamin Frank, died on Tuesday, June 7. She is survived by six sons, William, of Ste. Sophie; Samuel and Issie, of Jonquiere; David, Louis, Henry; three daughters, Mrs. B. Sinbod (Sara), of Ste. Sophie; Mrs. N. Tinkoff (Dora); Mrs. A. I. Cohen (Lillian); thirty-one grandchildren; and twenty great-grandchildren. Funeral took place from Paperman's. Dr. C. N. Denburg, Rabbi, officiating. Burial was in Chevra Shaas cemetery. Shiva was at the home of a daughter, Mrs. A. I. Cohen, 5406 Grove Hill Place.

Issie Tuchow died on Sunday, June 5. He is survived by three brothers, Philip, Ben., Samuel; three sisters, Mrs. M. Berger (Lily); Mrs. L. Rayman (Tillie), both of Toronto, Ont.; Mrs. A. Engle (Esther). Funeral took place from Paperman's, Rabbi S. H. Herschorn officiating. Burial was in Hebrew Sick Benefit Association cemetery. Shiva was at the home of a brother, Philip Tuchow, 4370 Henri Julien Avenue.

Mrs. Sybil Cleman Samuels died at her home, 5117 Esplanade Avenue, on June 1. She is survived by her husband, Hyman Samuels; two daughters, Goldie and Judy; four brothers, Berach, Isidore, Louis, and Ben. Cleman; and two sisters, Mrs. A. Pesochin (Rose), of Winnipeg, Man.; and Miss Anne Cleman. Funeral took place from Paperman's, Rabbi S. H. Herschorn officiating. Burial was in Bessarabia cemetery.

Jacob Kurr, aged sixty-nine, died suddenly on June 7. He is survived by his wife, Mrs. Minnie Livingson Kurr; four sons, Hyman, of Fort William, Ont.; Samuel, Alec, Abe; five daughters, Mrs. Ben. Drimer (Mary); Mrs. Lionel Levy (Anne); Mrs. Sidney Saxe (Bessie); Miss Sara Kurr; Mrs. Max Schachter (Lily), of New York; and thirteen grandchildren. Funeral took place from Paperman's. Burial was in Hebrew Sick Benefit Association cemetery. Shiva was at the home, 4548 Esplanade Avenue.

Mrs. Paiga Berlind died on Thursday, June 9. She is survived by one son, Abraham; and three grandchildren, Joseph, George, and Elsie Berlind. Funeral took place from Paperman's, Rabbi Charles Bender officiating. Burial was in Shomrim Laboker cemetery. Shiva was at the home of her son, 705 Stuart Avenue.

Israel Daitch, aged fifty-five, died on Friday, June 3. He is survived by his wife, Mrs. Mary Puritz Daitch; one daughter, Mrs. T. Nashman (Rita); and one son, Leonard. Funeral took place from Paperman's. Burial was in Ukrainian Jewish cemetery, Cote des Neiges Road. Shiva was at the home, 142 Laurier Avenue West.

Mrs. Leah Abelson Ofshitzer died on Friday, June 10. She is survived by her husband, Boris Ofshitzer; one son, Abe; one daughter, Mrs. I. Pinsky (Rose); three grandchildren, Suzanne Ofshitzer, Rhona and Brenda Pinsky; one brother, L. Abelson; and one sister, Mrs. M. Halperin, of Miami, Florida. Funeral took place from Paperman's, Rabbi S. H. Herschorn officiating. Burial was in Nusach Hoari cemetery. Shiva was at the home, 5040 Clark Street.

Mrs. Rachel Lash (Lashinsky) died on June 1, after a lengthy illness. She is survived by her husband, Morris; four sons, Israel, Abraham, Edward, David; two daughters, Mrs. J. Weigensberg (Sarah); Mrs. L. Dubrow (Rose); five grandchildren, Leah Bess Lash, Stephen Carl Lash, Robert Allan Lash, Stanley and Elmer Weigensberg; and two brothers, Jack Caplan, of New York; and Abraham Caplan, of Toronto, Ont. Funeral took place from Paperman's, Rabbi Wilfred Shuchat officiating. Burial was in Shaar Hashomayim cemetery. Shiva was at the home, 4989 Isabella Avenue.

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UNVEILINGS

A monument in memory of the late Etta Goldschlager Reiche will be unveiled on Sunday, June 19, at 11.30 a.m., at the Hebrew Sick Benefit Society Cemetery, in Cartierville. Relatives and friends are invited.

AJC EXPELLS

(Continued from Page One)

Jewish Congress.

Max Steinberg, secretary-treasurer of the labor council, protested the decision at the meeting and denounced the action as betraying the principles on which the Congress was set-up.

Reuben Saltzman, general secretary of the fraternal order, alleged that the Congress was following "the footsteps of reactionary red-baiters." Both groups expressed the intention to "appeal" further to the American Jewish Congress national convention in the fall.

Spokesmen for the Congress said that no further appeal could be made unless the convention decided to reverse its officers' annual report and initiate action in the case. However, the two ousted groups cannot apply for a reversal.

Justice Justine Wise Polier of the Domestic Relations Court, daughter of the late Dr. Wise, an executive committee member, spoke in favor of the expulsion. Presiding at the monthly meeting were Rabbis Irving Miller and Joachim Prinz, chairman of the executive committee and administrative committee, respectively.

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News omitted this week due to delayed mail service will appear in next week's Review.

Social Notes — Toronto

Mr. and Mrs. Jack Miller, Rushton Road, spent several days in Montreal, Que.

M. H. Centner, Rochester Avenue, has returned after spending several weeks in Europe and England.

Mr. and Mrs. Leonard Caplan and daughter, Mary Ellen, 162 Dewbourne Avenue, visited the former's parents, Mr. and Mrs. I. Caplan, 12 Whitmore Avenue, at their summer home in Jackson's Point, for several days.

Mr. and Mrs. I. Caplan, 12 Whitmore Avenue, spent several days at their summer home in Jackson's Point.

Mrs. A. Greenberg, of New York, is visiting her brother-in-law and sister, Mr. and Mrs. L. Caplan, 261 Vaughan Road, for several days.

Gerald Thaw, William Greenspoon, and Hal. Weinstein, of Sudbury, spent several days in Toronto.

Mr. and Mrs. D. Kofsky, formerly of 460 Northcliffe Boulevard, have taken up their new residence at 58 Shelborne Avenue.

Mr. and Mrs. S. Fisher, 665 Bathurst Street, have visiting them for several weeks, the latter's sister, Mrs. F. Abrams, of Miami Beach, Florida.

Mr. and Mrs. Joseph Rosenberg, Heath Street West, will be present at the marriage of their niece, Miss Gloria Joyce Miller, to Mortimer Ciment, both of Montreal, Que., which will take place there on June 22.

Mr. and Mrs. J. Clemens, Ava Road, have left to spend the summer at their cottage, at Bay Beach, Ridgeway.

Mr. and Mrs. John Hershoran and sons, Ronald and Paul, 228 Forest Hill Road, were in Jackson's Point to visit her parents, Mr. and Mrs. I. Caplan, 12 Whitmore Avenue, for several days.

Alan Maser, of Ottawa, is visiting his uncle and aunt, Mr. and Mrs. L. Caplan, 261 Vaughan Road, for several days.

The following were out-of-town guests at the marriage of Lillian, daughter of Mr. and Mrs. H. Weinsburst, Glen Cedar Road, to Albert, son of M. Silverberg, Harrison Street: Mr. and Mrs. A. Warren, Mr. and Mrs. M. Kelman and daughter, Sandra; and A. Kelman, of Cleveland, Ohio; Mr. and Mrs. L. Matlow and children, Myron and Esther, of Galt; Mr. and Mrs. H. Welnitz and son, Leo; Mr. and Mrs. M. Wolnita and son, Mark; S. Wolnitz, Mr. and Mrs. S. Donner, Mr. and Mrs. S. Halpern, Mr. and Mrs. D. Matlow and daughter, Shirley; Mr. and Mrs. I. Matlow and children, Paula, Marilyn, and Larry; Mr. and Mrs. Mosberg, Mr. I. Halpern, Mrs. C. Zacks, B. Berkstein, Mr. and Mrs. A. Zacks, Mr. and Mrs. J. Matlow and children, Tevy and Elie; Mrs. R. Matlow, of Kitchener; Mr. and Mrs. H. Civin, Mr. and Mrs. A. Stern, Mr. and Mrs. M. Sleznick and sons, Barry and Larry; Mr. and Mrs. S. Capell, of Buffalo, N.Y.; H. McCann, Mrs. E. Crosley, of Owen Sound; Mr. and Mrs. E. Bender, Mr. and Mrs. H. Horn, Mr. and Mrs. D. Yust, Mr. and Mrs. C. Snelling, Misses Elsie Pehlke, Estelle Ranford, Rose Ellis, Hazel Hay, and Mrs. F. Wells, of Listowel; Mrs. G. Steinberg, of Los Angeles, Calif.; and Mrs. N. Siggner, of Montreal, Quebec.

Mrs. Frank Paskowitz and daughter, Phyllis, 348 College Street, are spending several weeks in Atlantic City, N.J., and New York.

Mrs. J. Blinick, 82 Brunswick Avenue, is spending several weeks in New Orleans, Louisiana, where she will attend the High School graduation of her granddaughter, Miss Ethel Myra Bronstein, daughter of Mr. and Mrs. S. Bronstein.

Mr. and Mrs. E. Benstein, Shannon Street, have visiting them for several weeks, the latter's sister, Mrs. L. Geller and daughter, Carol, of Oneonta, N.Y.

Mrs. E. Hebacher, Spadina Avenue, was visited by her daughter, Mrs. I. Heft, and daughter, Maxine, of Montreal, Que.

Dr. and Mrs. Mark M. Stein, 1437 Queen Street West, are on a motor trip to the Southeastern States, having gone to attend a convention in Atlantic City, N.J.

Mr. and Mrs. A. Sabsay, Nina Avenue, entertained at the Club Norman, in celebration of their twelfth wedding anniversary.

Mr. and Mrs. A. G. Brown, 15 Roseneath Gardens, were entertained at a dinner and dancing by Mr. and Mrs. Cyril Newman, 227 Lauder Avenue, before they left for a trip to Bermuda and a tour of Europe.

Mr. and Mrs. A. Starkman, Mr. and Mrs. M. Goodman, and Mr. and Mrs. A. Train, entertained for Mr. and Mrs. A. G. Brown, 15 Roseneath Gardens, at dinner and dancing prior to their departure for a tour of Bermuda and Europe, to be away for several months.

Mrs. A. Kisluk, Richmond Street West, and Mrs. J. Kisluk, Casmir Street, entertained at the former's home in honour of their sister-in-law, Miss Anne Kisluk, daughter of Mr. and Mrs. S. Kisluk, Dundas Street, whose marriage to Edward Boas, Major Street, son of Mr. and Mrs. H. Boas, of London, England, takes place on August 28, at Men of England Synagogue. There were twenty guests present. Mrs. A. Kisluk wore a navy-blue print dress, which had a cowl neckline, cap sleeves, and a straight skirt; Mrs. J. Kisluk, a navy-blue print dress, fashioned with a high round neckline, long fitted sleeves, and a straight skirt; Mrs. S. Kisluk, a navy-blue dress, made with a square neckline, three-quarter length sleeves, and a draped skirt; and the honoures wore a pale blue crepe dress, which had a high round Peter Pan neckline, long fitted sleeves, and a draped skirt. The centrepiece was composed of spring flowers.

Mrs. B. Goodman, Humewood Drive, entertained in honour of her daughter, Rita, whose marriage to Sydney, son of Mr. and Mrs. P. Faibish, Bloor Street West, takes place on August 28, at Shaarei Shomayim Synagogue. Receiving one hundred and seventy-five guests, Mrs. Goodman wore a navy-blue faille dress, designed with a high round neckline, short sleeves, and full skirt, and a corsage of red roses. Mrs. Faibish wore a pink crepe dress, which had a high round neckline, short sleeves, with long matching gloves, and draped skirt, and a corsage of red roses. The honouree wore brown nylon net over pink net, styled with a V-neckline, short sleeves, and full skirt, and a corsage of pink and white carnations. Those who poured were: Mesdames S. Goodman, L. Goodman, L. Weintraub, and C. Faibish. Misses Grace Weinsweig, Tobie Glick, Mrs. B. Etkin, and Mrs. H. Dymond assisted.

Mr. and Mrs. H. Donsky, 8 Flanders Road, celebrated the bar-mitzvah of their younger son, Howard Joshua, brother of Gerald, who was called to the Reading of the Law at Beth Sholom Synagogue. Four hundred guests were present in the evening at the synagogue.

Mrs. Donsky wore an electric blue and silver-coloured lame gown, designed with a high round neckline, long fitted sleeves, and straight skirt, with a corsage of orchids. Mrs. M. Rosen, Gloucester Grove, grandmother, wore a black crepe dinner gown, with matching bolero, long fitted sleeves, and straight skirt, and a corsage of orchids. In the bar-mitzvah procession were: Mrs. M. Rosen, Gloucester Grove, grandmother; S. Donsky, Brunswick Avenue, grandfather; Gerald brother; the parents and their bar-mitzvah son, Rabbi A. Kelman and Rabbi M. Kirshenblatt spoke. Rabbi D. Monson was master of ceremonies. Howard made a speech in English. His birthday cake was in the shape of an open bible, decorated with pink and blue roses.

Mr. and Mrs. A. Greben, 30 Shields Avenue, celebrated the bar-mitzvah of their younger son, Gerald Harvey, who was called to the Reading of the Law, at Goel Tzedec Synagogue. At a dinner at the synagogue after the services, receiving one hundred and seventy guests, Mrs. Greben wore a two-piece navy-blue and white crepe suit dress, cut with a high round neckline, three-quarter-length sleeves, and straight skirt, with a corsage of pink and white roses, and a white and navy straw hat. Mrs. M. Hahn, Cherrywood Avenue, sister of the bar-mitzvah, assisted in a bottle-green print dress, designed with a V-neckline, short sleeves, and a straight skirt. Her corsage was of Tea roses, and her natural straw hat was trimmed with green veiling. The birthday cake was in the shape of an open Bible, and was decorated with white and blue roses. There were spring flowers, and the synagogue was decorated with baskets of gladioli. Mr. and Mrs. F. Gelman and daughter, Eleanor, and son, Stewart; and Louis Weinstein, of Buffalo, N.Y.; Mr. and Mrs. H. Kriger, of Fenelon Falls, N.Y.; and Mr. and Mrs. H. Greben, of Hamilton, were guests.

Miss Miriam Bassin, daughter of Mr. and Mrs. Samuel Bassin, 95 Wanless Avenue, and fiancee of Joseph Leonard Chinsky, son of Mr. and Mrs. Abraham Chinsky, Taylor Street, whose marriage takes place on September 8, was entertained at a tea by her mother. The hostess was wearing a gray dress, fuchsia-colored accessories, and a corsage of roses of the same shade. The groom-elect's mother, wearing a pearl grey dress, and matching hat trimmed, with mauve flowers, had a corsage of roses and sweet peas. The honorees wore a navy-blue crepe dress, picture hat to match, trimmed with pink roses, and a corsage of pink roses and forget-me-nots. The head table was decorated with lighted white tapers at each end, and a centerpiece of mixed spring flowers. Those seated at the table were: Mesdames Solomon Bassin, J. Grafstein, S. Pencer, M. Grafstein, A. Weiner, M. Teplin, C. King, I. Nash, S. Nash, H. Reiss, M. Shapiro, Alexander Koranyi, Miss B. Ferguson, Dean of Women, University College; and Miss Vivienne Chinsky. Mrs. A. Fox served tea. Out-of-town guests were: Mesdames M. Eisen, of Georgetown, Ont.; E. Rehill, of Oakville; E. Burns, of Oshawa; and H. Kolodny, of Greenfield, Mass. There were one hundred and thirty-five guests present.

Mr. and Mrs. Samuel Blackstein, Rusholme Road, celebrated the bar-mitzvah of their eldest son, Allan Arthur, who was called to the Reading of the Law at Anshe Stashover Synagogue. At a dinner, at Yeshiva Torath Chaim, there were three hundred guests. Mrs. Blackstein wore a pale blue crepe gown, trimmed with lace, designed with a V-neckline, cap sleeves, with long matching gloves, and draped skirt, with a corsage of pink and darker roses. Bernice, sister of the bar-mitzvah, wore an orchid-colored off-the-shoulder net gown which had a full skirt, and matching stole, also a tiara of mauve orchids. Mrs. P. Blackstein, Rushton Road, grandmother, wore a navy-blue crepe gown, having a square neckline, long fitted sleeves, and full skirt, with insertions of lace, and a corsage of red roses. Mrs. I. Alter, Euclid Avenue, grandmother, wore a blue grey crepe gown, which had a V-neckline, three-quarter-length sleeves, and draped skirt, and a corsage of red roses. The candles were lit by: Mr. and Mrs. J. Blackstein, Brunswick Avenue; Mr. and Mrs. D. Alter, Albany Avenue; Mr. and Mrs. H. Gersh, of Detroit, Mich., grand uncles and aunts; Mr. and Mrs. M. Blackstein, Rusholme Road; Mr. and Mrs. M. Alter, Queen Street East; Mr. and Mrs. H. Banack, Rushton Road; Mr. and Mrs. S. Cohen, Main Street; Mr. and Mrs. M. Goodman, Avenue Road; Mr. and Mrs. I. Crystal, Major Street; uncles and aunts; Mr. and Mrs. S. Smith, of Portland, Maine, cousins; Bernice, sister; Seymour, brother; and the parents, Rabbi N. Urbach spoke, and Allan made a speech in English and Jewish. The birthday cake was in the shape of an open Bible, decorated with yellow, pink, and white roses, with inscription in blue. The head table decoration was an arch over the bar-mitzvah and the parents, which was composed of pink, white, and red carnations, chrysanthemums, and roses. Out-of-town guests were: Mr. and Mrs. S. Smith, of Portland, Maine; Mr. and Mrs. H. Gersh, Mrs. K. Miller, of Detroit, Mich.; Mrs. M. Blackstein and daughter, Sandra, of Kirkland Lake; and Mr. and Mrs. J. Hanrahan, of Hamilton.

BIRTHS

Born, to Mr. and Mrs. M. G. Goldenberg (nee Lillian Charndoff), Whitmore Avenue, at Toronto General Hospital, on May 7, a son, Barry, brother of Sydney and Sheldon. Grandparents are: Mr. and Mrs. H. Charndoff, Brunswick Avenue; and Mrs. S. Goldenberg, Huron Street.

Born, to Mr. and Mrs. W. A. Cole (nee Rita Taerk), 67 Elwood Boulevard, at Mount Sinai Hospital, on June 4, a daughter, Judith Carole, sister of Beth Anne. Grandparents are Mr. and Mrs. L. Taerk, Ashton Road.

Born, to Mr. and Mrs. S. Littman (nee Mildred Anderson), 247 Grace Street, at Mount Sinai Hospital, on June 8, a daughter, Deborah Ann. Grandparents are: Mrs. J. Anderson, Grace Street; and Mrs. L. Littman, College Street; great-grandparent is Mrs. H. Stein, Cecil Street.

Born, to Mr. and Mrs. M. Gershuny (nee Bess Dolgoy), 4 Colbet Avenue, at Mount Sinai Hospital, on June 7, a daughter, Linda Susan. Grandparents are: Mr. and Mrs. L. Dolgoy; and Mr. and Mrs. E. Gershuny; great-grandparents are: P. Dolgoy; and P. Coodin; all of Winnipeg, Man.

Born, to Mr. and Mrs. Murray Freedman (nee Ruth Feldbrill), 278 Markham Street, at Toronto Western Hospital, on May 30, a daughter, Rhonda Carolyn. Grandparents are: Mr. and Mrs. Nathan Feldbrill, 278 Markham Street; and Mr. and Mrs. I. Freedman, 753 King Street West.

Born, to Mr. and Mrs. J. L. Labow (nee Marjorie Eyre-Totten, formerly of London, England), 21 Normana Avenue, at Toronto General Hospital, on May 30, a daughter, Judith Anne. Grandparents are: Mr. and Mrs. E. Eyre-Totten, of London, England; and Mrs. L. Labow, of Winnipeg, Man.

Cards Of Thanks

Mr. and Mrs. Ben. Sugarman extend their sincere thanks for the kindness and sympathy shown to them at a time when it was deeply appreciated.

IN MEMORIAM

In loving memory of a dear husband and father, Samuel Sommers, who passed away June 21, 1945 (Tenth day of Tammuz). Ever remembered by his wife; sons, Dr. Joseph and Bernard; daughter, Mrs. H. Hershman; and grandchildren.

UNVEILINGS

The unveiling of a monument to the late Mrs. Lena Rothstein will take place on Sunday, June 19, at twelve o'clock noon, at the Beth Aaron Cemetery, Royal York Road, Lambton Mills.

A campaign to raise $2,000,000 for religious activities in Israel was endorsed at the national convention of Agudath Israel of America, at Hutleyville, N.Y. The convention of 500 delegates adopted a resolution condemning "the unjust political flavor given by the Jewish Agency to moneys raised through the United Jewish Appeal from all Jews under the impression that allocations of the money raised will similarly benefit all factions."

(Resort Advertisements Pages Four and Five)

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(Children's Camp Advertisements on Page Nine)

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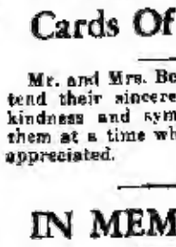

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News of all kinds intended for the Review issue of any current week should be in the Toronto office by Monday at 2 p.m. to insure publication.

Toronto Meetings

● TORONTO JEWISH Life Underwriters annual dinner meeting, in conjunction with the United Jewish Appeal, at the King Edward Hotel, was presided over by Sol. Kissen, of Canada Life (life member of the Million Dollar Round Table), assisted by Morris Cooper. In addition to Haim Spiegel, of Israel, other speakers were: Max Cooper, Sun Life; Norman Cowan, J. Lyons, Jack Pearlstein, Northern Life; Montague Raisman, Metropolitan Life; Ralph Raphael, Al. Rappaport, Metropolitan Life; Harry Siegel.

● UNITED JEWISH APPEAL: With many thousands of cards still unreported, headquarters extended the 1949 campaign for $2,152,500 until June 15. It was felt that the goal could be reached by covering all cards by this date. At the time, with 80 percent of the cards reported, the total amount pledged was $1,185,000. Arthur E. Gelber is chairman.

● CLUB CHEZ LUPAY closing event was at the summer home of Miss Frances Resnick, at Pickering. Those present for the all-day outing were: Misses Gertrude Stein, Ruth Gruber, Shirley Gruber, Shirley Shoom, Doris Goodman, Gertrude Flicht, Lillian Robins, Mynne Light, Celia Kantor, Ruth Gordon; and David Pearlstein, Abraham Swimmer, Irving Drutz, Harry Bragman, Earl Brightman, Jules Soifert, Sidney Swartz, Daniel Snitman, Oswald Lewis, Isaac Cline, Harvey Davidson, Mr. and Mrs. B. Adelberg.

● BETH HAMIDRASH Synagogue Sisterhood closing luncheon saw Rabbi R. Slonim install as officers: Mrs. E. Bernstein, president; Mesdames S. Herman, L. Starkman, J. Jolley, H. Fruitman, J. Braslin, H. Levine, H. A. Landsberg.

● GUEL TZEDEC SYNAGOGUE: The community is invited to the dedication and consecration ceremonies at Guel Tzedec Memorial Park, North Bathurst Street, on Sunday, June 19, at 2.30 p.m. It is three miles north of Wilson Avenue on Bathurst Street. M. Wintrob is chairman of the board of trustees of Memorial Park; L. Gelber, vice-chairman; board, A. Ginsburg, B. Hillman, H. M. Smith, I. Markus, Dr. M. L. Simon, A. Samuels, L. Berger; S. V. Roth, Sydney Sugarman, publicity.

● BNAI BRITH Toronto Chapter Number 434 closing meeting, at the Royal York Hotel, was a social, with Mrs. H. J. Pachter, president, in the chair. Mrs. N. Cowan, first vice-president, reported on the District Number One convention, in Boston, Mass. Mrs. E. Winer displayed the electric menorah presented to the chapter for having the most new members in the past year. Mrs. M. Sulman, 4 Killarney Road, held a program committee meeting, those present being: Mesdames E. Wine, T. Levine, R. Kastner, N. Cowan, C. Citron, E. Shekter, D. Kofsky, F. Brillis, S. Zachheim, M. Sone, M. Levine, H. Pachter, to plan the fall meeting. Refreshments were served.

● ADATH ISRAEL LADIES Auxiliary closing meeting elected: Mesdames L. Hertzman, president; H. Sigmer, H. Shacter, M. Abramowitz, I. Pezim, A. Joseph, J. Oberland, B. Faibish, M. Silverman, L. Isaacs, B. Olch, M. Forman, R. Ely, M. Wilco, H. Elkind, H. Moses, M. Katz, J. Ornstein, M. Merker, H. Bruner, B. Rose, O. Bernstein, A. Yonkoo, H. Altman, H. Markowitz, K. Davis, M. Wainberg, D. Feldstein, M. Ingles, B. Swartz, M. Goldstein, J. Hyde, M. Cohen, H. Rose, M. Goodman, A. Solomon, J. Gilbert, J. Kuren.

● HEBREW WESTON Sanitorium Senior and Junior chapters held their closing luncheon at the Mutual Club, convened by Mrs. B. Beallor. Officers elected were: Mesdames M. Shulman, senior president; W. Wolfish, junior president. Annual fall paprowes tea is on October 20, at the home of Mrs. H. Sandler, 27 Strathearn Road; convener, Mrs. Beallor.

MARRIAGES

FELDT-FAGOT

The marriage of Frances Ruth, daughter of Mr. and Mrs. C. J. Fagot, Eglinton Avenue West, to Joseph, son of Mr. and Mrs. M. N. Feldt, Chaplin Crescent, took place at Beth Sholom Synagogue, on Tuesday, May 17, at six o'clock. Rabbi D. Monson and Rabbi D. Ochs officiated, assisted by Cantor B. Perlove. The bride was given in marriage by her parents. She wore a floor-length period gown, of white Chantilly lace over white satin, designed with a high, round, sheer lace yoke which extended into cap sleeves, with long, shirred matching gloves, and an over-drape of folds across the front of the skirt was drawn over the hips to form a tiered bustle in the back. She had a string of pearls which were worn by her mother on her wedding day. Her full length veil of tulle illusion was held by a crown of lilies-of-the-valley, and she carried an ivory bible, adorned with white lilies, larkspur, a white orchid, and white satin streamers. Miss Ruth Feldt, sister of the groom, was maid of honour, in a royal-blue crepe gown, which had a boat-shaped neckline, cap sleeves, with long matching gloves, and fitted bodice, her straight skirt being fashioned with an over-drape across the front of the skirt, drawn over the hips to form a tiered bustle in the back. Her hat of pink tulle illusion was trimmed with clusters of roses, and she carried a cascade of pink roses. Miss Loretta Feldt, sister of the groom; Miss Frances Ash, Mrs. A. Naiman, and Mrs. M. Farber were bridesmaids, in dusty-pink strapless crepe gowns, which had matching stoles, fitted bodices, and full skirts, with padded hiplines. They had matching mitts, and coronets of pom-poms and stephanotis, and carried matching bouquets trimmed with peach tulle. Reuben Laufer, of Montreal, Quebec, cousin of the groom, was best man. Ian Fagot, brother of the bride; Jerry Feldt, and Zelion Rose, of New York, Irving Waltman, Arnold Naiman, and Milton Farber were ushers. The synagogue was decorated with spring flowers and ferns, and the aisle was decorated with lilacs. Mrs. Fagot, mother of the bride, received in a turquoise-blue crepe gown, designed with a V-neckline, and long fitted sleeves, a matching hat trimmed with pink and mauve lilacs, and an orchid corsage on her evening bag. Mrs. Feldt, mother of the groom, wore a pearl grey crepe gown, which had a draped neckline, cap sleeves, fitted bodice, and draped skirt, which formed a bustle in the back. She had matching gloves, a coronet of Butterfly roses, and a corsage to match it. The bride and groom left on their honeymoon by plane for New York, the bride travelling in a three-piece royal-blue gabardine suit, with matching felt picture hat, and grey accessories. They are residing at 871 Avenue Road.

APPROACHING MARRIAGES

Mr. and Mrs. F. Kornbloom, 18 Bank Street, announce the approaching marriage of their daughter, Natalie, to Samuel Benjamin, son of Mr. and Mrs. C. B. Weingarten, 5 Westover Hill Road, to take place on June 28, at six o'clock. Rabbi J. Washer will officiate.

Dr. and Mrs. Aaron G. Volpa, Markham Street, announce the approaching marriage of their daughter, Jenny, to Dr. Philip Gordon Klotz, son of Mr. and Mrs. Louis Klotz, Peveril Hill North, to take place on Sunday, June 19, at seven o'clock, at Holy Blossom Temple.

The approaching marriage of Eileen Beatrix, daughter of Mr. and Mrs. H. Aaron, Euclid Avenue, to Samuel Jack, son of Mr. and Mrs. M. Isenberg, Montrose Avenue, takes place on Sunday, June 19, at five o'clock, at Shaare Shomayim Synagogue. Rabbi J. Washer will officiate, assisted by Cantor A. Steinberg.

ENGAGEMENTS

Mr. and Mrs. M. Moldofsky, 251 Brunswick Avenue, announce the engagement of their daughter, Ruth, to Samuel Fromstein, son of Mrs. Yetta Fromstein, 121½ Church Street.

Religious services, such as marriage rites, divorce, circumcision, and funerals will be treated on par with other municipal functions and will be free to all Israeli citizens as a result of Israeli Government financial support, the World Mizrachi headquarters says. The government will bear one-third of the cost of these services and the local municipalities two-thirds.

J. W. NOSEWORTHY IS C.C.F. CANDIDATE IN SOUTH YORK

You are cordially invited to hear J. W. Noseworthy (above) and E. B. Jolliffe, K.C., M.P.P. for South York and Leader of the Opposition in Ontario, address a public meeting at Vaughan Rd. Collegiate, Friday, June 24, 8.15 p.m.

Hebrew—The Link Between Israel And American Jewry

By Dr. Jakob Rosenthal, of New York

The strengthening of the spiritual and cultural bonds between Israel and the Jews of the United States was the keynote of speeches, discussions, messages and resolutions presented at the nation-wide two-day conference for the Hebrew Language and Culture held under the auspices of the Histadruth Ivrith of America and the Hebrew World Union (Ihud Ivrit Olamit) in New York. The conference, the first of its kind in the history of the Hebrew movement in the United States of America, was attended by over 200 delegates, including Jewish scientists, scholars and educators representing 35 national, cultural, religious and educational organizations and institutions with over a million members throughout the country.

Opening the conference at the New School for Social Research, Dr. Alexander M. Dushkin, former director of the Jewish Education Committee, and recently appointed head of the English Department of the Hebrew University in Jerusalem, emphasized "the spread of Hebrew culture as an immediate urgency if American Jewry is to play its destined role as brother-partner of the State of Israel."

The conference heard a message from President Dr. Weizmann saying that "the day is not far when the spiritual life of American Jewry will be strongly intervelated with the cultural values of Israel." Regretful of being unable to attend and to address the opening session as scheduled, Ambassador Eliahu Elath, a warm supporter of the Hebrew Federation's activities in the U. S., emphasized in his message the powerful force of Hebrew as a link to "cement into one solid nation the many thousands of new immigrants arriving now in Israel every week" adding "that the Hebrew language and education are the only means for a stable and permanent brotherhood between Israel and Jews everywhere." He appealed to the conference to rally under its banner, all American Zionists, for a program of intensified and increased activities on behalf of the promotion of the Hebrew language and culture.

Other messages were received from Joseph Sprintzak, Israel's House Speaker; Asher Barash, president of the Hebrew Writer's Association in Tel Aviv; and Dr. Emanuel Neumann, ZOA President. Conveying the greetings to the conference on behalf of the Hebrew World Union, its director Dr. Alexander Rosenfeld, who had come to this country from his organization's headquarters in Tel Aviv to organize and to direct the American conference, voiced his hope that the Yishuv, after absorbing the hundreds of thousands of new immigrants, would extend its spiritual help to the Jews in the Golah.

The poet, Zalman Schneour, brought greetings on behalf of the Hebrew Pen Club, and Professor Robert Gordis for the American Council of Rabbis. The main paper was presented by Dr. Shimon Ravidowitch, noted Hebrew scholar, on "The Ideology of the Hebrew Movement."

The second day of the conference which took place at the Barbizon Plaza Hotel, opened with a symposium on the theme of "The Hebrew Movement After the Establishment of the Jewish State," conducted by Dr. S. Blumenfield of Chicago. In the afternoon session, the chairman, Menachem Ribalow, editor of New York's Hebrew weekly "Hadoar," said that many energies in American Jewry previously devoted to organizational and Zionist political activities might now be relieved and turned to cultural activities. A profound analysis of the psychological effects that the creation of the Jewish State has brought upon the Hebrew movement and the Jews in general, was presented by Dr. Israel Efros, the noted educator and writer, who translated Bialik's poems into English, in his paper "The Task of the Hebrew Literature in America". He also suggested the publication of a Hebrew daily newspaper in New York.

Dr. Alexander Rosenfeld, who has been the creative spirit of the Hebrew World Union since its foundation in Berlin in 1931, told the conference of the many attempts so far to convene a Hebrew World Congress, the idea of which had been envisaged by many great men in Israel at the beginning of political Zionism, and which was the dream of the greatest spiritual leaders of the national revival movement, Achad Haam and Chaim Nachman Bialik. Outlining the tasks of the Hebrew World Congress, Dr. Rosenfeld announced that President Weizmann had taken over the patronage of the first Hebrew World Congress which will convene in Jerusalem in 1950. The spiritual significance of the Hebrew World Union was also analyzed in a paper by Prof. Samuel K. Mirsky.

The highlight of the day and of the conference was its closing session under Samuel J. Borowsky's chairmanship, with Aubrey Eban, Israel's representative at the United Nations, as the main speaker. The beautiful main hall at the Barbizon Plaza was filled to overflowing by a distinguished audience, which followed breathlessly Mr. Eban's brilliant speech.

Giving a linguistic masterpiece (Mr. Eban opened in Hebrew and continued in English), Israel's youngest diplomat stressed the unifying character of the Hebrew language in the process of the national formation of the Yishuv which created all the marks and characteristics of a state long before statehood was awarded to it.

"The Hebrew movement," Mr. Eban pointed out, "should be regarded not as a by-product of the Zionist movement, nor as the escape of Jewish intellectuals from the brunt and toil of daily life, but as the most physical essential aspect of Jewish pioneering effort, without which we could not have anything nor could we be called a nation or a state."

Israeli society today, however modernistic, is deeply impregnated with the memory of historic Israel, he declared. This link comes to expression in the Israeli stamps and coins reviving the symbols of Israel's old past. "It is this sense of history and tradition which gives depth and significance to this outspoken spectacle of Israel's revival," he said. "But the Hebrew language and culture is to create a link not merely between Israel and its past but also between Israel and all Jewry outside of the Jewish state. On becoming Israelis let us not cease to be Zionists. The government of Israel having secured recognition by 53 states should not fail to secure the recognition of the Zionist movement," Mr. Eban remarked.

ONTARIO COURT

(Continued from Page Four)

As to whether the restrictive clause was contrary to public policy, His Lordship said: "The purpose of the restrictive clause is obviously to assure in some degree that the residents are of a class who will get along well together. To magnify this innocent and modest effort to establish and maintain a place suitable for a pleasant summer residence into an enterprise that offends against some public policy requires a stronger imagination than I possess.

"I suppose that if, instead of saying somewhat bluntly that persons of certain race or blood are excluded, the covenant had said that only persons of specified race or blood should be admitted, nothing would have been said about public policy. There is nothing criminal or immoral involved; the public interest is in no way concerned.

"Doubtless much goodwill and esteem among the people of the numerous races that inhabit Canada is greatly to be desired, and the same goodwill and esteem should extend abroad. But what is so desirable is not a mere show of goodwill or a pretended esteem such as might be assumed to comply with a law made to enforce it. To be worth anything, either at home or abroad, there is required the goodwill and esteem of a free people who genuinely feel and sincerely act upon the sentiments they express.

"A wise appreciation of the impotence of laws in the development of such genuine sentiments rather than mere formal observances no doubt restrains our legislators from enacting, and should restrain our courts from propounding, rules of law to enforce what can only be of natural growth if it is to be of any value to anyone. I would dismiss the appeal with costs."

Was One Of World's Leading Hebrew Scholars

Dr. Moses Hyamson, since 1913 rabbi of Congregation Orach Chaim, 1461 Lexington Avenue, between Ninety-fourth and Ninety-fifth Streets, New York, and acting chief rabbi of the United Hebrew Congregations of the British Empire in 1911-13, died in Beth David Hospital after an illness of more than three years. His age was 86. He lived at 86 East Ninety-sixth Street.

An Orthodox Jewish leader and Professor Emeritus of Codes at the Jewish Theological Seminary of America, Dr. Hyamson had edited and translated from Hebrew to English Ibn Bachya's voluminous philosophic work, "Duties of the Heart". His translation of the introduction and first treatise was published in the United States in 1925. Parts 2 and 3 appeared in 1941, parts 4 and 5 in 1944, parts 6, 7 and 8 in 1945 and parts 9 and 10 in 1947.

He was also editor and translator of "Collatio Mosaicarum et Romanarum Legum," published in 1913, and Book One of "The Mishneah Torah of Maimonides," 1937.

Dr. Hyamson was the author of "The Oral Law and Other Sermons," published in 1910; "The Jewish Method of Slaying Animals from the Point of View of Humanity," 1923, and "Sabbath and Festival Addresses," 1936. He contributed religious articles to magazines and had been a member of the editorial board of The Jewish Forum, a magazine.

A stern opponent of a plan for calendar reform which would create a "wandering" Sabbath, changing to a different day in the week each year, he was a founder of the League for Safeguarding the Fixity of the Sabbath Against Possible Encroachment by Calendar Reform. He was formerly president, and at his death was honorary president of the League.

In England Dr. Hyamson acted for a time as head of the Ecclesiastical and Arbitration Court of the United Synagogue of London and he was instrumental in the founding of the Jewish Conciliation Court of America, modelled after that in England.

Born in Suwalki, Poland, he was the son of the late Rabbi Nathan Hyamson and the late Mrs. Ellen Hyamson. As an infant he was taken to England, where he lived until he moved to this city thirty-six years ago. He attended Jews' College, England, and the University of London, where he received a B.A. degree in 1882 and LL.B. and LL.D. degrees later.

Dr. Hyamson was rabbi of a congregation at Swansea, Wales, for five years and then of a congregation at Bristol, England, for three years. His next post, held for ten years, was that of rabbi of Dalston Synagogue, Canonbury, London. In his London position he founded or helped to found the North London Canvassing Committee for the Jewish Board of Guardians, and the Committee of Visitors Among the Poor, Hebrew and religious classes. In 1901-11 he was ecclesiastical assessor to the chief rabbi of the United Hebrew Congregations of the British Empire.

He had served as rabbinical vice-president of the Union of Orthodox Jewish Congregations of America, president of the New York Board of Jewish Ministers and as a member of the American Jewish Joint Distribution Committee, American Jewish Committee, American Pro-Falasha Committee, American Federation of Zionists, the Judaeans and the Mizrachi Organization of America.

Dr. Hyamson was Professor of Codes at the seminary from 1915 to 1940.

His widow, Mrs. Sara Gordon Hyamson, survives.

The Rev. Simon Langer, also rabbi of Congregation Orach Chaim, conducted the funeral services. He was assisted by Rabbi S. R. Weiss, director of the National Council of Young Israel. Hundreds of persons attended. Burial was in Beth David Cemetery, Elmont, L.I.

Judge Louis E. Levinthal, of Philadelphia, former special adviser to American occupation forces in Germany, said that Rabbis and teachers must lead in the fight action against the ignorance, materialism and cynicism "so prevalent in our communal life." He spoke at the annual commencement exercises of the Jewish Theological Seminary of America on the seminary quadrangle, Broadway and 122nd Street, New York.

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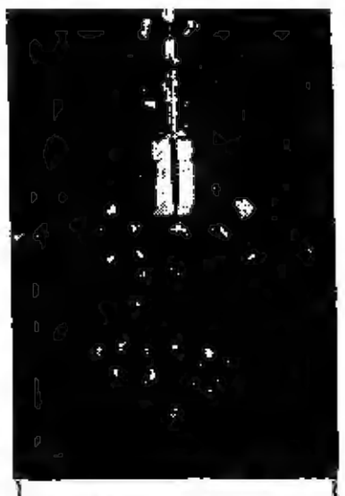

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

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Summer School For Hebrew Teachers

By W. Z. Bloom, of Montreal

The Canadian Association of Hebrew Schools (IGUD) has added to its educational program a Summer School in Hebrew education. In March, 1948, the IGUD distributed among all Hebrew teachers in Canada a prospectus announcing the establishment of a summer school for Hebrew teachers. This prospectus outlined the courses of study to be conducted over a period of four weeks, July 6 to August 2, inclusive, at Ste. Agathe des Monts, P.Q.

According to the IGUD, "This Summer School will serve as a further step in the development of Hebrew education in Canada, and the courses will enable our teachers to become better acquainted with modern trends and methods." S. Lerner, executive director of the IGUD, visited many communities in Canada; interviewing prospective students and acquainting teachers with the importance of this novel venture in adult education.

The response at first was not as enthusiastic as expected, although school boards and many school principals hailed this new venture as a timely arrival. A large number of teachers confessed that registering for such a course would be an admission of lack of knowledge in the educational field and source of embarrassment among fellow teachers. One teacher felt that he would be looked down upon by his pupils when they discovered that their teacher was still going to school! Others argued that uninterrupted rest during the summer and complete relaxtion would be more in the teacher's interest in promoting his welfare.

However, the IGUD finally succeeded in obtaining a registration of fifteen teachers. It is of interest to note that by the end of May the registration had to be closed because the school could not accommodate any more than fifteen teachers. Among this group two were new to the teaching profession and the rest were veteran teachers in Jewish education. The majority of the teachers possessed a high educational background, most having come to Canada in recent years. Among them were graduates of the Palestinian Teachers' Seminar, one doctor of philosophy from Poland, a qualified Rabbi, a lawyer, and a high school graduate from Tel Aviv. All were experts of modern Hebrew, had a broad Judaic education as well as teaching qualifications and experience. They came from Montreal, Ottawa, Toronto, Edmonton, Lethbridge and Hamilton, Ont.

Although Mr. Lerner directed this entire project, Ch. Brenman, the principal of the United Talmud Torahs in Montreal, was appointed director of the Summer School. The faculty included William Chomsky, professor education of Gratz College in Philadelphia; and L. Leideker, a senior member on the faculty of the Hertzlia Hebrew Teachers' Institute of New York, as well as a teacher in music and art.

The purpose of the school was to combine both formal and informal teaching methods for teachers. Courses were given for vocational improvement to subjects directly related to the profession. The courses of study were: The study of the Bible with special emphasis on the most important commentaries; the history, contents and moral values of prayers and customs; a brief outline of elementary grammar most suited for school children; methods in teaching Hebrew, reading, Bible; basic instructions in drawing to facilitate teaching by employing visual aids; traditional and modern Hebrew songs which should be included in the school's curriculum; classroom technique, each student preparing and presenting a model lesson.

Five hours a day were devoted to study, but more hours were taken up for reading, either in connection with the lessons or just for the sake of reading. There were also informal meetings where contemporary topics or vocational problems were discussed, such as "The Teacher's Debt To Society"; "Discipline In The Classroom; "Comics, Good Or Bad," etc. There were also group visits to neighboring children's camps to study their educational program.

It is a basic educational principle that the importance of the teacher in the classroom should not be underestimated. A capable teacher is bound to succeed in spite of difficulties, and an incapable teacher will not succeed even under the most ideal conditions. The question is then: who is a capable teacher? What is the criteria for evaluation?

Undoubtedly, basic knowledge of content and system is the first requisite for any teacher. But there are other requisites, too: devotion, enthusiasm, and professional awareness. Dogmatism is dangerous! Knowledge that is framed by a diploma and mental laziness is an invitation to failure as a democratic teacher. The good teacher is the perpetual student, one who is a progressive member of the society in which he lives, who keeps his eyes open and his ears alert to all that takes place around him. He observes his pupils' reactions, experiences and mental development, since he teaches them and not subjects. And are not children creatures of constant change and variety, who hate the accepted repeated tradition and rebuke the dogma, the accepted and the steady?

The child is a little psychologist and possesses acute eyesight, penetrating through his teacher's make-up, and the teacher who is doing his work as a habit or routine will not succeed to arouse his pupils or offer a positive influence. That is where adult education for the teacher comes into the picture and that is why I consider the Summer School for Hebrew Teachers a successful venture.

The institute was also successful in establishing a sense of community, of mutual understanding and partnership. Lecturers and teachers alike, enthusiastically partook of all activities which even included dishwashing, wood-chopping and general housework. The spirit of camaraderie was prevalent throughout and even at lectures there was no giving from "high" to "low." Subjects were tackled through common negotiations. Many were encouraged to give and relate from their own experiences. A subject which was discussed would sometimes persist for a whole day and many a time a teacher, while wiping a dish, was defending Gouin's psychological method in teaching languages while his friend, sweeping the floor, maintained an opposite point of view.

The selection of the countryside was very wise, indeed, as it offered wholesome atmosphere in a "return to nature" fashion, solitude, and an opportunity for communal living. In closing may I say that I fully benefitted from this Summer School and I, indeed, feel that it pushed me one step ahead in my career as a teacher and man.

FAILURE OF THE AMERICAN REFUGE

(Continued from Page Thirteen)

liberately so planned by its makers in order to be able to come later to Congress and the people and point out to them that such a policy had actually been in practice under the DP Act and it should, therefore, be broadened and applied to all phases of immigration.

By examining the various discriminatory points of the DP Act one is able to obtain foresight in a general way of what may constitute the immigration policy of the U.S. in the future. Here are several of the major points of discrimination aimed chiefly against Jews, and to some extent against Catholics, as contained in the DP Act:

1. Only those who were in the DP camps prior to December 22, 1945, will be recognized as DP's and will be eligible to apply for admission. The State Department and the U.S. military authorities in Europe suggested April 21, 1947, as the eligibility date, but were ignored by Congress. This is a distinct discrimination against Jews since less than 10,000 Jews now in the DP camps were inmates by the end of 1945, most of the present Jewish inmates of the camps having reached there in 1946, particularly after the Kielce pogrom in Poland.

2. At least 40 per cent of the DP's to be admitted must be of Baltic origin. Oddly enough, these people are nearly all Protestants, so that this constitutes discrimination against Jews and Catholics. Why these Balts should get preferential status is questionable for two reasons: *(a)* they constitute only 20 per cent of the DP population, but are allotted 40 per cent among those to be admitted; *(b)* they were among the closest collaborators of the Nazis during the war and in many instances played an important part in the extermination of European Jewry.

3. At least 30 per cent of those to be admitted must be farmers, which again excludes Jews almost entirely.

4. Those admitted will be charged against future quotas up to 50 per cent for each year, which means that since 200,000 DP's will be admitted within the quota system, the U.S. is actually not at all generous. It is merely taking away 200,000 visas from people who have been waiting for many years to enter this country as regular immigrants and is giving these visas to that many DP's. This is not only hypocritical, but it is an act of discrimination and prejudice against nationals of nearly every European country who would otherwise be eligible to enter the U.S.

5. Perhaps the most shameful adaptation of Nazi racial theories contained in the Act is the section dealing with the so-called "Volksdeutsche," i.e., persons of German ethnic origin who were born in Poland, Czechoslovakia, Hungary, Roumania and other countries and who now reside in Germany. The Volksdeutsche, who were the Hitler vanguard in Central and Eastern Europe, are recognized under the Act as Germans and admitted under the German quota up to 50 per cent of that quota. Thus, for the period of two years some 27,000 Volksdeutsche will enter the U.S., whereas the number of Jewish DP's to be admitted under this discriminatory Act will probably be somewhere between 2,000 and 10,000, with 6,000 regarded as the most likely figure.

These are not the only points of the Act which are prejudicial and biased. Other restrictive clauses establish housing and employment requirements of a rigid nature, careful screening as to political ideology, occupational preference, etc. It should be emphasized clearly that this Act was not an accident, not something dreamed up overnight, but carefully and deliberately planned by anti-immigration elements for the past several years. It is reported that Senator Revercomb told his colleagues on the immigration committee, when it first undertook the task of preparing legislation to deal with the DP problem, as follows:

"We could solve this DP problem all right, if we could work out some Bill that would keep out the Jews."

The result, as we know it to-day, is one of the worst and most shameful pieces of racial legislation which is a betrayal of American principles of democracy and America's traditional principles of aid to the oppressed and the persecuted.

As the situation took shape, we find that we have nothing but failure all along the line. Failure to exert moral leadership in a world of crumbling values. Failure to extend aid and comfort to the DP's in their hour of misery and despair. Failure to abide by the historic U.S. principles and to live up to its century-old tradition of offering asylum to those who are most urgently in need of it. In short, we are witnessing the failure of the great American refuge and the end of a great tradition.

This article is from the Jewish Monthly.

Spotlight On Jews In The Islam World

By Franco Marcel, Chairman Of The American Jewish Committee Group On Near Eastern Affairs, And Vice-President Of The American Friends Of The Alliance Israelite Universelle Of France

The Jewish public in America is at long last becoming aware of the existence — and the plight — of Sephardic and Oriental Jewry. This is due in part to the work of the American Sephardic organizations and of the Alliance Israelite Universelle.

Other causes, however, also have contributed to the current interest in these almost "forgotten tribes" of Israel, among them the fact that the misery of the Sephardim became much more spectacular after the pogroms, arrests and persecutive laws which have swept the Arab world during recent years.

Another factor promoting this new interest — working indirectly, but nonetheless powerfully — stems from the rapidly changing status of European Jewry. This branch of Jewry is now, indeed, undergoing two processes of great historic significance. These are the almost complete emigration of Jews from Central Europe, with most of them going to Israel, and the forced reorganization of the whole of Jewish life in Eastern Europe.

As a result of these changes, a great amount of energy hitherto dedicated by American Jews to the relief and rehabilitation of their brethren in Europe will soon be released. But "nature suffers no void", and it is therefore quite natural that American Jewry should now be ready to turn its attention to a new problem — the rehabilitation of Jews in Moslem countries.

Their problem can be summed up in a single sentence: They are living under conditions compared with which those in the DP camps would appear to be ideal. What this means in terms of human suffering may be gathered from the following excerpts from a report made by Jules Braunschvig, vice-president of the Alliance Israelite Universelle:

"Words like misery, poverty, pity, all the words which we know, are not sufficient to describe what is happening to the Jews of North Africa. If we were to describe the situation, we would have to invent new words.

"The diseases from which the Jews of North Africa and the Middle East suffer, are those which are general in those regions — tuberculosis, trachoma, favus, to say nothing of typhoid fever and typhus epidemics.

"The infantile mortality rate is very high. It cannot be expected that children of tender age, ill nourished and ill cared for, can grow up healthy in the same room as the rest of a family consisting of eight or ten persons, a room without water and without light. These children, thus, by our neglect, surrendered to death, could tomorrow take the place of those who died in Auschwitz and Birkenau."

What should American Jews do to help those 1,000,000 fellow-Jews? Here again the answer is very simple: American Jewry should duplicate — perhaps along somewhat different lines — the miraculous effort of generosity that saved the remnants of European Jewry. We must fight discrimination and pogroms in the Moslem countries with the same energy displayed when similar outrages took place in other countries. We must also provide help, both financial and technical, for exactly the same purposes that were pursued in Europe: *relief, rehabilitation* and *emigration*.

The only difference in the program of help would be the emphasis on education. The problem of elementary education is at the root of the problem. Since 1860 much has been done in this respect by the Alliance Israelite Universelle. Today this organization has a network of 133 schools throughout the Moslem world. Though approximately 50,000 students attend these schools, there are still tens of thousands of children who are literally on the street and who will be doomed to lives of misery, filth and ignorance unless given modern schooling.

If all the Sephardic children receive adequate education, if all the necessary steps are taken to safeguard their health, to improve their living conditions and to achieve their social rehabilitation, not only will a great humanitarian task be accomplished, but a highly significant contribution will also be made to the survival of Judaism.

MOST JEWS

(Continued from Page One)

March, the influx increased to 1,400 and in April to 3,000. The influx for May was slightly higher than the preceding month. The vast majority, Mr. Trobe reported, came from Hungary and the balance from various other Eastern European countries. Most of them are determined to migrate to the Holy Land, and all are dependent on the JDC for assistance.

Housing the newly arrived refugees presented a severe problem, Mr. Trobe said, and 3,000 are crowded into the JDC-maintained Rothschild Hospital in Vienna, twice its capacity. In addition to the problems created by the continuing influx of refugees, the JDC must care for practically all of the 25,000 Jews now in Austria. Of these, 13,000 are supported in eleven DP camps, and 12,000 live out of the camps. Of a pre-war population of 220,000 Jews, there are now 11,000 native Austrian Jews remaining. The balance were killed off or made their escape to Palestine, the United States, South America, and other lands.

The generally improved conditions in Austria are reflected in the increasing number of Jews who have been helped to self-support by the JDC, Mr. Trobe reported. Credit cooperatives established by JDC are giving them an opportunity to regain commercial skills and become independent breadwinners once again. There are, at the present time, 500 requests for loans pending in a newly established credit cooperative. In addition to a widespread economic and vocational training program, Mr. Trobe said, the JDC conducts fundamental relief and medical care activities. **More than 75 per cent of the total Jewish population still receive supplementary food and clothing rations,** he said.

UNION BONDS

(Continued from Page One)

year enrollment of twenty-five or thirty students.

In addition to a full-time educational department, the union has for some years maintained courses for prospective officers and organizers. For the past seven years it has also sent annually a group of men and women to Harvard's trade union fellowship course.

Mr. Dubinsky announced that the union's fiftieth convention would be held next May at Atlantic City. The ILGWU received its international charter from the American Federation of Labor on June 12, 1900.

REPORTS 50,000 DP

(Continued from Page One)

Jewish institutions to fulfill their possibilities, and at the same time make a maximal effort in behalf of our brothers overseas."

With the easing of pressures in Israel and Europe, however, more funds are being diverted to domestic needs, he said.

"We who have responsibility for Jewish centers in America confront an unprecedented chance for center development," he said.

He also declared that it was important that Jewish welfare workers "actively promote a better understanding between the Jew and the non-Jew in the community," saying that this was the first responsibility in the achievement of democratic ideals.

Samuel Levine, of Chicago, president of the conference, appealed to the social workers to make available their experience of working with individuals to all the aspects of Jewish communal life.

One difficulty today in raising money in local Community Chest campaigns for welfare purposes, he said, was that "we haven't interpreted effectively the needs, and I feel we have a long, hard road ahead to do so."

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